

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIX.

Jackson, Miss., July 29, 1937

NEW SERIES  
VOLUME XXXIX. No. 30

## Who's Who and What's What

Dr. Ben Cox of Memphis, Tenn., is now available for evangelistic meetings and Bible Conferences.

Rev. A. L. Goodrich, circulation manager, preached for Pastor R. A. Langley at Bethesda Church, Hinds County, Sunday morning, and Sunday night at Clinton for Pastor J. W. Middleton, who participated at that time in the ordination of deacons at First Church, Greenwood, where his brother was among those ordained.

Dr. M. T. Andrews and the First Church of Texarkana, Texas, celebrated July 29-August 1 the sixtieth anniversary of the church. In this time the church has had fifteen pastors; among whom are M. D. Early, W. A. Forbes, C. W. Daniel, O. L. Hailey, G. W. McCall and J. J. Cloar. Dr. Andrews has been pastor here for 14 years. The membership is 1,200.

The following students of Blue Mountain have done Christian work this summer: Miss Elaine Coleman of West Point in a student revival at Fayette, Ala., Roy Chandler pastor; Miss Sara Martha Landrum has conducted B. T. U. training courses at Weir and Ackerman; Miss Marie Burney taught a class at Ackerman; Miss Lydia Lowry taught in D. V. B. S. at Holly Springs.

When this week's Record reaches our readers the editor and the editress hope to be in Colorado Springs where they have several times in the hot season found refuge and joyous fellowship in the home of our son and daughter, Mr. and Mrs. J. J. Lipsey, at the foot of Cheyenne Mountain and under the shadow of Pikes Peak. If the next week's paper is better than usual, don't blame us.

The brethren in Georgia are keeping Pastor Jack Bridges of Zebulon busy. He is vacation Bible school director for his association. Has had eight schools simultaneously and will have 12 more. He was also counselor week before last to the Georgia R. A. boys' meeting at Forsyth. There were 161 enrolled. His own work goes on well. He recently baptized a man 65 years old and has others awaiting baptism. His meeting began July 26, preaching by his brother of Good Pine, La. As to the prohibition vote in Georgia, he says if it were taken over, the majority for prohibition would be greatly increased.

From President Spright Dowell of Mercer University we have a copy of the program of the Annual Christian Education Conference, prepared largely by Dr. C. D. Johnson of Blue Mountain, to be held at Ridgecrest, N. C., Aug. 24-27. This coincides with the "Preaching Week" when Dr. Truett speaks. Speakers on the program are Presidents Allen of Stetson, Dowell of Mercer, Cottingham of Louisiana, Hurt of Union, Taylor of Howard-Payne, Geer of Furman, Raley of Oklahoma, Wicker of Fork Union; also by Pastors G. W. Duncan of Kennett, Mo., F. F. Brown of Knoxville, I. E. Miller of El Dorado, Ill., E. R. Keating of New Mexico, J. W. Loftis of Maryland, and J. R. Shickey of Alabama; and by Dr. J. B. Weatherspoon of Louisville, S. H. Jones of Judson College, Dr. W. R. Collum of Wake Forest, and Dr. K. A. Handy of Maryland.

## REVISITING LONDON

By Plautus I. Lipsey, Jr.  
Professor of Journalism

John B. Stetson University, DeLand, Fla.

Mr. Lipsey spent more than three years in London as press correspondent, and as much more time in other countries in Europe. He has had special advantages for studying political and social conditions.—Editor.

London, July 10, 1937.

England in general and the great city of London especially are living at a feverish pace this summer and a spirit of abnormal excitement, very un-English and rather American, fills the air.

The reasons are two: war fears, and the boom prosperity produced by the progress of a vast re-armament program.

The threat of war arises chiefly from the Spanish civil strife, which, restrained within the borders of tortured Spain for twelve months, now more than ever disturbs the peace of Europe and promises to provoke another world convulsion.

A year ago this month, writing from London, I called attention to the flow of ready money and the rise in prices which the British re-armament program, then just begun, had brought about in the capital of the empire.

This fever of spending accompanied by a speculative spirit like that which prevailed in the United States 10 years ago, has grown steadily in the past year and today London prices are the highest known to this generation. Again we see emphasized that tragic truth, that wars and war scares are very profitable to certain highly influential and respectable groups.

For two months British statesmen have recognized, and at times acknowledged, that they were treading on the margin of a potential European war, face to face with unspeakable horrors and catastrophe of unpredictable dimensions.

As I write, the situation revolving about the question of non-intervention in Spain is so delicate that even a conservative forecast would be foolish. The dictatorships, Germany and Italy on one side, and the British and French democracies on the other, have disagreed as to procedure in the international plan to patrol Spanish coasts and land frontiers. The London government in the face of this bristling deadlock has been asked to devise and offer some solution. What to do?!

A crucial fact, or what I believe to be a fact, in the situation is that neither Hitler nor Mussolini really desires war, each realizing that war for him is suicide.

What the two dictators are doing is to push England and France, by bullying tactics, as far as possible, and to strengthen their own international position as much as possible, before the British arms program has advanced sufficiently to alter the balance of fighting strength.

This week it seems that the Paris and London governments have yielded as far as they will yield before the dictators' frowns. I expect the democracies to be firmer hereafter, for they believe that their military and naval forces are approaching a stage where they can overmatch Italy and Germany.

This suggests that the European situation will be clarified soon—either by war, or by a more reasonable attitude on the part of Fuehrer and Duce.

If the fascist combine wants war, they can have it. They could have had it before now. Surely they do not want it—unless they are insane. I do not believe Hitler and Mussolini are insane: I believe they are quite intelligent men, striving according to their lights to overcome natural and political disadvantages under which their people have long suffered.

Under the surface in England the Duke of Windsor, ex-king, is still a hot issue.

On the surface, the English people are putting up a brave front, heaping affectionate praises upon George VI—a nice enough fellow but quite lacking in individuality and personal force.

Pictures of king and smiling queen are widely displayed, but at several stands I noted photos of the exile Edward on sale while the ruling sovereigns were missing.

Among Englishmen of independent minds (and of course they are legion) there is a strong resentment against the church of England for its autocratic role in the deposition, or abdication, drama of Edward VIII.

No tyrannical pope or cardinal, it seems, ever played a more high-handed part than did the archbishop of Canterbury in the recent change in kingship, and in the marriage of Edward two months ago.

The impression gained through conversations here is that Edward was the victim of the snob element in Britain—an element believed before this episode to have lost its prestige and power.

An Englishman, a successful London business man, talked to me freely about the matter.

"The powers that be," he said, "did not care for Edward. As prince of Wales he was much too independent in thought and act, and far too democratic in his attitude.

"Edward's sympathies were with the common man, and this did not please our masters, either in the church or in industry.

"As prince, Edward served during the great war in the trenches. He got to know the common soldiers. He shared their hardships and their perils. He loved the men—and they loved him.

"But this sort of thing did not agree with the artificial conception of a king as held in high quarters.

"Later, as prince and king, Edward visited the poor and despairing, in their homes and in the distressed mining areas, and called attention to their sorry plight. This also was bitter in the mouths of our masters."

Edward, my informant continued, had a totally different conception of life from that held by his father, George V. The father insisted that his son be a "little tin saint, as becomes a modern English king." The son's desire was to be, rather, a human being and a man.

I was told that three times in the past twenty years Edward indicated his wish to marry. In each case his father forbade him, because none

(Continued on page 5)



## Sparks and Splinters

Evangelist Bryan Simmons is spending five weeks in revival meetings in churches in Neshoba County, in response to an invitation from the executive committee of the association.

There are lots of good places where money can be spent for the promotion of the Kingdom of God, but we do not know of any appeal which is now being made for help which will produce more and better spiritual results than that which Dr. W. W. Hamilton is now making to pay the interest due August 1st. You can be a fellow helper to the truth by sending him a check for as large an amount as would please the Lord.

The August issue of the Sunday School Builder carries some fifteen articles on the possibilities of the Sunday school in the work of winning the lost. This is perhaps the most complete and thorough presentation of this subject ever gathered into one issue of a magazine. The Department of Sunday School Administration of the Baptist Sunday School Board at Nashville, Tenn., offers a sample copy free upon request for any pastor or superintendent or other church leader who does not get this magazine and who will write for it. It is urgently desirable and most worth while that all who are connected in this field will give real attention to this issue of this magazine.—I.

Without his consent or even his knowledge, I want to say a word concerning a brother beloved, Rev. S. A. Williams. For some years his health has been none too good and last fall he gave up his pastorate at Osyka, came to Hinds County and bought a few acres of ground. For these months he has been living close to nature, clearing his land and cultivating it. This has proven helpful and his health is much improved. Brother Williams loves the Lord and delights in his service. He is an acceptable preacher and a fine pastor and he should be getting back into service. Should any pastor need a supply or help for a meeting, any church a supply or regular pastor, I would commend brother Williams. Address him at Route 5, Jackson, Miss.—Bryan Simmons.

The Word and Way says lots of sensible things and here is one of them: The increase in the production and consumption of liquor in the United States presents an astounding and appalling picture. According to the report made to the recent biennial meeting of the Federal Council of Churches, figures from the United States Department of Internal Revenue furnish clear evidence of the fact that the consumption of liquor in recent years has increased almost beyond belief. These reports reveal that the consumption of distilled liquors increased from 38,000,000 gallons in the first year after repeal of prohibition, 1934, to 75,000,000 gallons in 1935 and to 100,000,000 gallons in 1936; and to the perfectly appalling total of 449,000,000 gallons of distilled liquor produced in 1936 as contrasted with 181,000,000 gallons produced in 1914. The consumption of vinous liquors shows a similar increase to 47,000,000 gallons in 1936 as compared with 35,000,000 gallons in 1935. The production of vinous liquors is also worthy of note in that 49,000,000 gallons were produced in 1914; 91,000,000 in 1935 and in 1936, 170,000,000. Side by side with these figures we place the statement of J. Edgar Hoover, director of the Federal Bureau of Crime Investigation, that these same three years constitute "the most terrible period of criminal history in the life of America." This statement is amply supported by the statistics of our criminal record. The cost of the liquor bill to consumers is conservatively estimated at \$3,500,000,000. Other estimates place the cost as high as \$5,000,000,000. This does not seem excessive in view of the practice of "cutting" liquor, private manufacture and "bootlegging," which is variously estimated to equal from one-quarter to one-half of the legally manufactured product.

Rev. Robert L. Hughes was ordained to the full work of gospel minister, Friday evening, July 23, at the Central Baptist Church, McComb, Miss.

The House of Representatives has passed a bill making it an offense punishable by fine to transport liquor into dry territory. Come on, Senate.

Rev. Fred B. Bookter, from the Central Church, McComb, will assist Rev. Elisha Gardner and the Mars Hill Church in a series of revival services beginning Sunday, August 1.

There were 22 additions to the church in a week's revival services which recently closed at the Central Church, McComb. There have been 45 new members received into this church during the last two months.

Among the many good services rendered the churches by the young people's organizations is this that they tend to perpetuate the services in our churches instead of disintegrating during the summer under the pretense of having union services of all the churches.

The church at Forest adopted October 1st a budget of \$4,500. In the past quarter the gifts for all purposes were \$1,780, about fifty per cent above the budget for the quarter. Oh, well, they have the Baptist Record going to every family.

Cecil Roberson writes that he had Bod Allen and Joseph Tatum with him in a good meeting at Plaquemine, La. There were two conversions, and the hearts of the people made tender toward one another. The men of the world were deeply impressed with the interest shown in them.

The dining hall of Woman's College will be ready for use next session. In a meeting of the Executive Committee of our Board of Trustees today it was found that we lacked approximately \$1,000 of having enough money to complete the building. \$500 of this amount lacked is being given by Mrs. Holcomb's brother, Mr. S. B. Kirkland of Quitman, and the trustees feel justified in determining to go forward immediately.

Concord Baptist Church, six miles south of Ackerman, Choctaw County, will celebrate its 100th anniversary the second Sunday in August this year. This is also the beginning of our revival meeting. The church has asked to make this a home-coming day for all past members and friends and whosoever will, let them come. Dr. J. D. Ray of Starkville First Church is expected to preach the anniversary sermon.—J. V. Sargent, Church Clerk.

From President W. E. Holcomb we learn that Miss Bonnie Lenore Denham will be a student in Woman's College next session. She is a daughter of Dr. W. E. Denham, pastor of Euclid Baptist Church in St. Louis, and well known and loved in Mississippi for his Bible lectures and evangelistic work. Miss Denham like her mother has exceptional musical ability and will work for the B. A. degree, majoring in piano. She also specializes in playing the harp.

Rev. J. A. Barnhill of Hattiesburg says that Main Street Church's mission in the eastern part of the city experienced a splendid revival and ingathering. There were 33 added to the church, 16 by letter and 17 by profession of faith and baptism. Brother B. E. Massey did the preaching and it was well done. The work is growing in a fine way. Main Street Church has just closed a good daily vacation Bible school. There were 181 enrolled. There was good interest and splendid work done. There were six professions of faith.

The Antioch Baptist Church in Lawrence County closed their revival meeting July 16. The attendance was good from the first service. The attendance upon the day services was said to be far above the average day attendance. Twenty three were baptized. With those baptized were two "households." The writer preaches to this church one Sunday afternoon each month. This was the fifth revival in which he has preached to them. The Record goes into most of their homes. The Lord is blessing our labors together.—B. E. Phillips, New Hebron, Miss.

There are said to be 1,733 Chinese students in American colleges, about half of them in California, New York and Michigan.

Kalamazoo College in Michigan expects to add \$2,100,000 to its endowment in the next few years, \$660,000 of it within the coming year.

Rev. Fred B. Bookter of McComb, assisted Rev. J. P. Hunt and the Terrys Creek Church in revival services beginning Sunday, July 18.

Pastor C. O. Hearn who went from Lyon, Mississippi, to Calvary Church, Bogalusa, La., reports four young men of that church recently ordained to the ministry.

The first six months of this year was one of the best ever for the First Church, Shreveport. There were 431 additions to the church membership and the offerings amounted to \$40,819.91.—Jno. S. Raymond, Pastor's Associate.

A Philadelphia grand jury has recently indicted 100 men in a bootleg liquor ring, bigger than ever found in prohibition days. It is said to have defrauded the government out of \$20,500,000.

Pastor E. A. Sandifer not only has The Baptist Record going to every home in his three churches, Pinola, Mt. Zion and Whitesand, but also publishes a good paper monthly for his churches. No grass grows under his feet.

United States News published in Washington, David Lawrence, editor, says that the federal government has nearly twice as many officers fighting bootlegging as were employed in prohibition days. This would indicate one of two things, and maybe both: There is more bootlegging and more bootleg whiskey under the license system than under prohibition; and the government is more concerned to protect licensed liquor dealers than to protect the people.

A letter from Dr. T. L. Holcomb, secretary of the Sunday School Board in Nashville, tells of the plan of the Board to cooperate in enlarging the subscription list of the Baptist state papers. The denominational papers will be a part of the program discussed at the S. S. and B. T. U. associational meetings in the fall. And The Builder will have supporting articles. Our people will respond to this and the state papers greatly appreciate the cooperation of the Sunday school and B. T. U. forces who are given space every week in the Baptist Record without charge.

Dr. Gunter has received a letter from the Clerk of First Church in Laurel expressing it as the opinion of the church that on account of the limited hotel accommodations in Laurel and the fear that more work might be detrimental to the health of Pastor L. G. Gates, it will be necessary to make some other provision for the place of meeting of the next State Baptist Convention. This letter was forwarded to Dr. F. M. Purser, president of the Convention, since the constitution of the Convention puts on the officers of the Convention the responsibility of changing time and place of meeting. Dr. Purser will doubtless have some announcement to make at an early day.

Dr. Otto Whittington, general director of the Mississippi Woman's College Campaign, and President W. E. Holcomb were in Jackson Monday and met a large group of representative Baptists at the First Church in conference about endowment plans. These represented the territory around Jackson. Lunch was served at the church and explanatory and inspirational addresses were made. A good beginning was made in filling up that which was lacking in the present endowment. The present endowment is \$300,000. A net increase of \$200,000 is needed, beside the cost of the campaign. Of this \$200,000, half of it has been promised by citizens of Hattiesburg. We have never seen any reason why this amount should not be given. Our people have the best crops for many years. Financial conditions are the best in years. Methodists and Presbyterians in Mississippi have recently given much more than this for education. And there are more Baptists in Mississippi than the other two put together.

Baptists have a history — a history through the centuries — a history finished task. The distinctive doctrine any time in the past obligation to denations, unto the

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We believe in the as did the early apostles and all His Lordship as His commands even spirit of loyalty people called Ba

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# THE UNIQUE MESSAGE AND MISSION OF BAPTISTS

D. W. McLeod

Baptists have a noble heritage, and a glorious history — a history of glorious achievement through the centuries. But ours is still an unfinished task. The need of proclaiming our distinctive doctrines is as great today, as at any time in the past. And we are under peculiar obligation to deliver our message to all the nations, unto the end of the age.

1. Because we believe in the supreme Lordship of Jesus Christ, in the Scriptures as the sole authority in religion, and in the equality of all believers in Christ.

We believe in the supreme Lordship of Christ, as did the early New Testament churches. The apostles and all the early disciples proclaimed His Lordship as supreme, and were obedient to His commands even unto death. And the same spirit of loyalty has been characteristic of the people called Baptists through the centuries. When they have been forced to choose between disobedience to their Lord and imprisonment, they have invariably chosen the latter. Many of them have suffered martyrdom rather than disobey Him. In these modern times, however, the devil has adopted a less bloody, but no less effective method of persecution. For our people, especially our young people, very much dislike to be scorned and ridiculed on account of their religious convictions; and are in danger of yielding to the temptations to compromise.

Baptists in the past have not regarded any of our Lord's commands as "non-essentials," or as impracticable. They were His bondservants. When He gave the command, it was theirs to obey. This may not be true, today, of all the "mixed multitude" of hangers-on, who have joined the Baptist churches from unworthy motives. But it is true of those who love the Lord: who recognize His ownership and their stewardship; who have lovingly accepted the position of bondservants of Christ. These obey Him willingly—joyfully—from a principle of love.

Baptists have no quarrel with other Christian bodies, who differ from us on questions of doctrine and polity. To our common Lord all Christians must render account of their stewardship. He is the Judge of the deeds and motives of all men.

The recognition of the supreme Lordship of Christ is the fundamental need of all mankind. Everything else has failed—and is doomed to failure in the future. Unless the world comes to recognize Him as Lord of all, civilization will ultimately collapse. It is "Christ or Chaos." And our Lord is looking to Baptists to see to it, that this fundamental truth is proclaimed unto the uttermost part of the earth. Shall we prove false to the sacred trust committed to us? God forbid.

Growing out of this fundamental truth is another, of equal importance: the Scriptures, the sole authority in religion, the one infallible rule of faith and practice.

All men of serious thought have sought for some ultimate authority in religion. Many there are, who accept the creeds and dogmas of some ecclesiastical body as the ultimate authority. There are others, to whom conscience, "enlightened human reason, the discoveries of the scientist, the findings of the philosopher," etc., are the foundations upon which they build their religious structure.

But loyal Baptists everywhere accept the Bible—especially the New Testament—as the law of Christianity, the one authoritative standard, by which all human creeds and conduct are to be tested. Baptists have never appealed to creeds or councils, or to the church fathers, as do many others, for their authority in matters of doctrine or polity. With them the New Testament has ever been the final authoritative word.

Vitally related to these two fundamental truths, is a third, which is essential to New

Testament Christianity: the equality of all believers in Christ.

Each local New Testament church is a spiritual democracy, independent of all other churches. Such a church recognizes no other Head but the Risen Christ, and no authoritative rule of faith or practice but the New Testament. All the members of such a church, in good standing, are entitled to equal church privileges.

This is the ideal of Baptists: each church, following the New Testament pattern, an independent body. Yet they are drawn together in Christian fellowship and unity of spirit and purpose, by a common experience of faith in Christ; by the principle of obedience to their common Lord; and by their mutual desire to promote brotherly love and establish the kingdom of God on earth.

2. Again, Baptists believe that salvation is alone by the sovereign grace of God, through the redemption that is in Christ Jesus; that it is begun in the regeneration, and completed in the glorification of the individual.

There are three fatally misleading doctrines of salvation proclaimed to the world today: (1) The doctrine of salvation through obedience to law; (2) that of salvation through external ceremonies; (3) that of salvation through culture and environment. Baptists reject all three of these doctrines as false. We believe that regeneration is the saving work of the Holy Spirit in the soul, by means of the living word of God; that the human elements of salvation are repentance toward God, and faith toward our Lord Jesus Christ—in whom alone we come into possession of eternal life.

Baptists stand alone in their contention that salvation through faith in Jesus Christ precedes baptism. They do so because they so understand the New Testament teaching. It is for this reason that they refuse to administer the ordinance of baptism to infants. They believe, also, that only regenerated believers, who have received baptism in its New Testament form and symbolism, are entitled to the rights and privileges of membership in a New Testament church. Therefore Baptists are what the world terms "close communists." Incidentally, they believe that immersion alone, not in order to salvation, but as symbolizing the saving work of grace in the heart, is New Testament baptism.

3. We believe in the absolute freedom of conscience; in voluntariness in all matters of faith and practice; but that every believer is bound to obey every command of our Risen Lord from a principle of love.

Baptists have stood through the centuries for the great principle of soul liberty—for all mankind. Therefore, Baptists as a denomination have never persecuted other faiths. We simply cannot, without doing violence to our own faith.

We stand for the right of each individual to direct access to the grace of God in Christ Jesus—the right of each soul to deal with God personally, through the mediation of Jesus Christ alone. This precludes the mediation of human priests or church or "sacraments," since it is purely a spiritual transaction between the individual soul and God, through Jesus Christ the Mediator. We believe that whoever, or whatever, comes between the soul and Christ the Saviour, is a positive hindrance in the matter of salvation; and is an agency of Satan.

Also, we stand for the right of each believer to worship God according to the dictates of his own conscience; and to render personal obedience to his Lord according to his own clear understanding of the Scriptures. We believe that this inalienable right of the individual is violated when any person or church undertakes to coerce any one into submission to any particular religious forms or ceremonies. We believe further that this right of the individual is violated when a person is deprived of the privilege of performing any Christian duty, by reason of its having been performed for him by others, without his consent.

We believe that infant baptism violates this principle of religious freedom. It deprives the

individual of the privilege of receiving believer's baptism of his own volition, as an act of personal obedience to Christ. Of course, he may repudiate the ceremony which was imposed upon him by the ecclesiastical system to which he belongs. But this has led to much persecution through the centuries.

We believe in the voluntary principle in religion: that every act of obedience, to be acceptable to Christ, must be voluntary, from a principle of love. It must be an expression of the love of a regenerated soul. Therefore we are not engaged in a proselyting mission. We simply want others to be convinced in their own minds, and follow the dictates of their own hearts.

We believe that our distinctive message is fundamental; that it deserves the most earnest consideration of every human being on earth, in the clear light of the New Testament teaching. For we believe that every true child of God is morally bound to obey our Lord's commands, from a principle of love. Obedience is the test of love.

And because the principles here set forth are fundamental New Testament teachings, committed to us by our Lord, and held in trust by us for all mankind, we must proclaim them unto the uttermost part of the earth; or we shall be untrue to our Lord Jesus Christ, and to those for whom He died.

Florence, Miss.

## CHRISTIAN EDUCATION

By B. E. Phillips

This article is not intended for an elaborate discussion of Christian Education but to express some of my own views as I see the situation in Mississippi. All of us need to be constantly putting forth an effort to make it really Christian Education and not be satisfied with just denominational schools. Much can be said on this point and a great deal done.

Christian Education needs to be made known to our Baptist people. Many of them know but little about it and some care less than they know. A few advertisements in the paper and some discussion of the subject at the State Convention and associations will not do what is needed. The teachers in each of our schools need to go into every nook and corner of the state and see our people and let the people see them and solicit students. This is not an impossibility.

Our schools need to cooperate with each other. There needs to be no worldly spirit of rivalry among them. A school like an individual can not be selfish and be Christlike. The two do not go hand in hand. Now is a fine time to demonstrate the cooperative spirit. One of our schools is now in an endowment campaign. Each of the other schools should join heartily into this campaign by contributing to it financially and aiding with their influence. If need be by going to our people and speaking for the endowment. If one is really for Christian Education he is for it in every part of the state and for all our people who desire it. Anything short of this is to that extent short of the Spirit of Christ. The success of one school is a wonderful aid to the success of another.

I really believe that real Christian Education has the hardest task before it that our generation has experienced. If the real spirit of Christ is not put into practice concerning Christian Education in our state we are headed for a down hill plunge. And this spirit calls for unselfish, sacrificial cooperation coupled with godliness.

"Forgotten man"? What about forgotten promises?

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.



# EDITORIALS

## WHY OPPOSE CHURCH UNION No. 8

It is destructive of efficiency. This contradicts all the ordinary argument for the combination of all Christians into one compact ecclesiastical organization. The chief reason given for church union is that it will make effective the appeal of Christians to the world and give authority to their demands upon civil and social organizations. It is like the old conundrum, "Why will a live fish give added weight to a bowl of water when put into it, and a dead fish will not?" The answer is that it isn't so. And when some one would seek to assure you that the impact of a great mass or organization will make effective their spiritual message, the answer is that it isn't true. The kingdom of God doesn't come that way. Jesus could have summoned twelve legions of angels to prevent his arrest and crucifixion, but the world isn't saved that way. He counted it not a thing to be grasped by force to be equal with God, but he humbled himself and became obedient, even unto the death of the cross.

Efficiency is a great word with us moderns. We practically bow down to it. But there is an efficiency that gets us into a world of perplexity and trouble. Technocracy was a word quite in vogue a few years ago—just before the depression. It was the symbol of the complete mechanization of society, business, the state and the world. It was the perfection of invention by which man had set up a monster which in turn threatened to destroy the society which brought it into existence. And then men began to wonder if they had not overdone the business of mechanizing everything. Man had made the machine and then the machine was about to put the man out of business. We must not lose sight of the fact that man is of more importance than the machine, and that the machine was made for man and not man for the machine.

The aim of the kingdom of God is to enthrone God, and to bring every individual man to the highest point of personal development; "till we all come to the mature man, the measure of the stature of the fulness of Christ"; "that I may know Him, and the power of His resurrection, and the fellowship of His suffering, being conformed to His death that I may attain unto the resurrection of the dead." And men are not made by machines and by great organizations.

What makes great men and what accomplishes great tasks is that which allows and encourages personal initiative and individual responsibility. And this is never done by regimentation—except my revolt against it. None of Luther's enemies would have their names in any book of history today but for Luther's rebellion against the ecclesiastical regime. It is the awakening of a soul and its resistance to the status quo, its protest against the machine which makes men great.

But we are to consider here chiefly efficiency as the actual getting of something done, and that in the furtherance of the gospel and the redeeming of lost souls. Every great mission enterprise was the product not of an ecclesiastical organization, but the result of some man breaking away from the ecclesiastical set up. This has been just as true in the Roman Catholic church as it has among the most individualistic Protestants. No council got together and determined to send out missionaries or evangelists. They went as Jesus did into the wilderness, driven by the Spirit of God. Ask Loyola; or St. Frances; or Carey; or Judson; or Dan Crawford; or the Wesleys; or Whitefield; or Brainerd; or any missionaries who have gone to the ends of the earth. Ask any evangelist you ever heard of. In many cases their own church people opposed and ridiculed them. If Paul had waited for that council at Jerusalem to send him out, he would

have lived and died with no mission task accomplished.

Again, look at the way the Lord's work is being done in any church or any community. It is still done, not by great aggregations, but by minorities; generally by comparatively small groups. And we have learned that we have to "divide to conquer"; not divide the enemy but divide your own forces up into small groups and circles. If it were not for this all the big churches would die out. Most of them have a large percentage of dead branches on them. In your Sunday school, your people are divided into classes. In your young people's organization they are divided into groups. In your Woman's Societies they are divided into circles, and all for the sake of EFFICIENCY. They do better work and more of it.

You must distribute responsibility to get the best results. Anybody knows that a union service of all the churches in a community results in a smaller aggregate attendance. Fewer people work; less work is done. Man was not made to be an automaton. Direct access to God, direct control from God, direct responsibility to God are necessary for him to be at his best and do his best. The Roman Catholic church would stagnate, it has stagnated, but for the orders within it. There is in it a multitude of organizations from the Jesuits on down whose very multiplicity and diversity are the chief source of life and agents for its activities. But their chief stimulus is the rival efforts of all the Protestant and Baptist churches. In all nature the lower orders of life have few organs or organisms. The higher the life and the more abundant it is the greater the number of organisms. It's a long way from an oyster to a man. To be "as dumb as an oyster" is hardly a high ambition.

### GOD'S FELLOW-WORKERS

In speaking of scriptures often misinterpreted, when we come to the one in I Cor. 3:9 we are apt to arouse opposition among many to whom this passage has come to have a fixed and unchangeable meaning. Some may even resent the suggestion that it ought to be rendered any other way than that to which they are accustomed. We should not dare to disturb any such assurance if we were not absolutely sure that the common interpretation is wrong. For this wrong interpretation the old version is largely responsible, as it is in many other cases, and the American Revised version is certainly correct.

The old version reads, "For we are workers together with God," which seems to dignify our service by making us partners with God in a great enterprise. That may be true, but this scripture passage certainly does not teach it, and it is nothing less than a perversion of the scripture to make it do so. The other translation is undoubtedly correct, namely, "For we are God's fellow-workers," and clearly means that Paul and Apollos and Cephas are the fellow-workers, and that they all alike belong to God.

There are three things which make it clear that this is the meaning of the passage. First, the word for God here is in the genitive, or possessive, case and not dative case, as it would be if it meant to say that we are workers together with God. The genitive case indicates the relationship as that of owner or director and not of a partner. Just as Paul said in verse five we are ministers or servants, where the relationship to God is indicated.

The second reason for saying that these are spoken of as God's workers, owned and directed of the Lord is that the words immediately following repeat the word "God's" twice making it plain that it is genitive of ownership and possession. He says, "God's servants together are we; God's farm are ye; God's building are ye." God owns them all alike, the first as workers, the others as farm or building.

The third reason is the most significant of all, though not any more convincing, namely, that the whole purpose of the paragraph is to

show that these preachers about whom the church at Corinth was in a squabble were not rivals, not competitors, not antagonists working at cross purposes, or for different ends, but were cooperating to accomplish the same end. The Lord called them all into the service, sent them all to their tasks, assigned them to their several places or parts in the work and wars Himself supervising it all and directing them all to bring it to completion.

If it is a farm, you need some to hoe and some to plow and some to harvest. If it is a building you need bricklayers, carpenters, plasterers, painters, electricians and all the rest. They do not work at cross purposes. They work in harmony and under the supervision of one master. Paul laid the foundation; others build thereon. Paul plants, Apollos waters; but it is God that makes the seed to grow. It takes many influences and agencies to make a Christian. It takes apostles and prophets and evangelists and pastors and teachers for the perfecting of the saints unto the work of ministry. God uses them all, and they are all fellow-workers; they belong to God, are sent to God, they are God's fellow-workers.

Now if we've got it straight, let's keep it straight.

—BR—

### MYSTERIES OF THE KINGDOM

A mystery, in the Bible sense of the word, is a secret, a thing which is meant to be kept secret from certain people, or from certain periods, but is also intended to be made known to other people or at another time. This is a form of communication or revelation that has been common in all ages and among all people. Men like to have secrets among certain groups, and means of communication which are understood only among the members of this particular group. This is true of little children who sputter their jargon of "Dog Latin" among themselves to the confusion of other children, or to the perplexing of their parents. And parents often talk in such a way among themselves as to keep their children from understanding what they say, or what they are talking about. This they do by spelling the words, or by using such words as they know the children will not understand.

And when men and women grow up, many of them like to belong to some "secret" order, a lodge, whose initiatory rites are cryptic, and that have secret signs and passwords known only to the initiated. Jews have their "Yiddish," and many members of secret orders can make their wishes known to fellow members in a way that outsiders do not and cannot understand. Many things have a symbolism known only to those who have been initiated. The Greeks had their hidden rites and initiation into orders and these gave us the word "mysteries" which has been adopted into our language and is frequently found in the New Testament.

All this is said that we may better understand the words of Jesus when he spoke of the "mysteries of the kingdom of heaven." He meant that there were some things about the kingdom of heaven that were forever a secret to the uninitiated. This was true for more than one reason. There are people who by nature are incapable of understanding the things of the kingdom. It also means that God purposed it to be so. This inability is both voluntary, and also the judgment of God.

I heard a humorous lecturer once tell of having directly in front of him and near the platform a lady who looked straight at him from start to finish. He told his best jokes but she never cracked a smile. He returned to the attack again and again, determined to make her smile, but she never did. He was chagrined by his failure and spoke to a friend about it as he went away. "Oh," said the friend, "that lady? she's as deaf as a post." There are people who have no more appreciation of what is within the kingdom, than a mule. There are people who are color blind. Green and red are alike to them. There are people who are "tone deaf."

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Jesus said to Nicodemus, "Verily, verily, I say unto thee, except one be born anew, he cannot see the kingdom of God." "He that is of the earth is of the earth, and of the earth he speaketh," John 3:31. Jesus said, "Why do ye not understand my speech? Even because ye cannot hear my word," John 8:43. And Paul said, I Cor. 2:22ff. "Who among men knoweth the things of a man, save the spirit of the man, which is in him? Now the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them for they are spiritually examined."

A lady of mature years, attending a prayer meeting at Clinton recently, where many felt spiritually uplifted, remarked, as she went away, "I was never so bored in my life." The same heat that melts the wax will harden the clay. When some one remarked to an artist who had made a picture of a glorious sunset, "I never saw those colors in the sky," the artist replied, "Don't you wish you could?" Probably he didn't even wish he could, for the desire to see must come before the miracle of restoring the sight is performed.

But back to the place where Jesus said, "Unto you it is given to know the mysteries of the kingdom of God, but to them it is not given." Jesus had begun to teach them in parables. The disciples asked why this method. Jesus said he had a two-fold purpose: it was to teach those who really cared to know and to confuse those who didn't care. What enlightened one group, blinded the other. Jesus said on another occasion, "For judgment came I into this world, that they that see not may see; and that they that see may become blind." John 9:40. Judicial blindness is declared in the sixth chapter of Isaiah against those that having eyes see not, and having ears hear not.

It is impossible to over estimate the responsibility of and the danger to those who hear the word of God. Indifference to it, refusal of it subjects them to the curse which Jesus pronounced on those who have not when he said that which they have shall be taken away. For this reason Jesus was constantly warning that those who had ears should hear. Not to heed the word of God is to make it so that they cannot hear it.

On the other hand he said, "To you is given to know the mysteries of the kingdom of heaven." There is no limit to what may be known. There is no limit to what may be experienced by those who come into the kingdom and who desire and inquire. To these the prayer of the apostle will be answered, that they may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward who believe," Eph. 1:18-19.

Miss Lucile Reagan, missionary in Africa for 16 years, died of yellow fever July 12.

Dr. Frederick Smith of Greenville, Miss., assisted Pastor J. W. Faulkner in a revival meeting at West Point, Ga., closing July 4.

Pastor D. O. Horne had brother F. K. Horton of Columbia to assist him in a meeting at Monticello. There were eleven added to the church, seven of them by baptism.

We are sorry to learn that Dr. O. P. Gilbert, editor of the Christian Index, suffered shock and bruises in an accident some two weeks ago which incapacitated him for a few days.

We are glad to learn from The Christian Index that the new mayor and chief of police in Atlanta are fully committed to the enforcement of the prohibition law. Chief M. A. Hornsby said, "I am dry and I don't care who knows it. We intend to enforce the prohibition law and every other law in Atlanta." The mayor, W. B. Hartsfield, met the preachers of Atlanta and, "If you will back us up we will promise to enforce the law." This all sounds mighty good after Atlanta had been afflicted with a mayor who flouted the law.

Dr. W. C. Tyler of Blue Mountain College is supplying during July and August for Pastor J. D. Franks at First Church, Columbus.

Did you know that Louisiana State University was founded in 1860 by William Tecumseh Sherman who was then a school teacher in Louisiana.

The church at Monticello recently licensed Roe Wilson, Jr., to preach. He is highly commended by the membership and is now studying in Mississippi College.

After his marriage to Miss Fox in August, Rev. Leo Eddleman will return with his bride to Palestine and they will make their home in the Jewish city of Tel Aviv.

The main building of the Arkansas Baptist Orphanage at Monticello was destroyed by fire recently. The building was used mainly for offices and dining room.

Oklahoma Baptist University had thirty to receive diplomas at the end of the summer school, A. C. Crabbe, state superintendent of education, made the address.

Dr. Edwin McNeill Poteat, we learn from Charity and Children, has resigned the pastorate of Pullen Memorial Church, Raleigh, N. C., to accept a call to Euclid Ave. Church in Cleveland, Ohio.

Miss Kate Galbreath, a Kentucky school teacher turned down an offer to play a part in a movie picture of "Gone with the Wind" preferring to teach school. There are lots of sensible people left in the world, but they don't all get their names in the papers.

Neither did I. I have known hundreds of men who lived as though their only ambition was to accumulate, but I have never known one who wanted a final judgment of himself to be based on what he got. A man wants people to read in his obituary not a balance sheet of his wealth, but a story of his service to humanity.—Copied.

The Friendship Baptist Church, five miles east of McComb, has just closed a gracious meeting. Dr. J. W. Mayfield of the First Church, McComb, did the preaching and it was well done. His messages were very helpful to all, our people. The spirit and attendance were above the average. There were 12 additions to the church, 11 for baptism. We are happy.—Jas. B. Quin.

Dr. Will H. Houghton has prepared a little booklet entitled "Lessons in Soul-Winning" as a contribution to the Moody Centennial, a copy of which will be sent free to pastors and Christian workers who write and ask for it. Seventy-five thousand copies have already been distributed. The purpose is to help those who wish to be helped in winning the lost. Do not write to us, but write to Mr. A. F. Gaylord, director, 153 Institute Place, Chicago, Ill.

When the death of Miss Lucile Reagan, missionary in Africa, was announced recently, a memorial service was held in her home church at Big Springs, Texas. Dr. E. C. Routh whose daughter is a missionary in Africa, himself editor of the Baptist Messenger of Oklahoma, spoke at this memorial service. At the conclusion of the service an appeal was made for missionaries and more than twenty young people offered themselves for service in Africa or anywhere the Lord might lead.

The saints at Cleveland are rejoicing this week over the installation of a new Hammond organ with suitable pipes and grill for the organ loft. Cleveland is a growing city with many new people moving in, and, best of all, many are bringing their church letters with them. Thirty-nine new members have recently been added. Twenty-six came during the week of revival services in which Dr. Edward J. Caswell of Greenwood preached, and the others during the regular services. The pastor had the happy privilege of baptizing 14 last week—seven of whom were grown men. Dr. C. Z. Holland visited the church and spoke to a very appreciative audience on the first Sunday in July.—Reporter.

REV. C. E. BASS

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Since coming back to Mississippi three years ago I have served as moderator of Kemper County Association. I want to acknowledge that with due respect to all my co-workers, I have never been associated with a more faithful worker than was brother C. E. Bass of Scooba. I said to him and his church in May of this year that he was "The best worker" I had ever worked with. I am glad I told him. We are of the unanimous opinion that his going means that Kemper County Association has lost its most loyal servant of recent years.

In behalf of the association I wish to acknowledge our loss, and extend to his family our deepest sympathy.

Esteemingly,

O. R. Mosley, Moderator

—BR—

While praying for the missionaries in China during these unsettled times, remember Chiang-Kai Shek the generalissimo who is earnestly trying to put the Christian principles into practice under difficult conditions.

The following resolution was passed by the State Convention of Maine at its recent meeting in Portland: "Resolved—That we favor no form of union which involves any lessening of the witness that Baptists have ever borne to the truths taught in the New Testament. We have abundant evidence that the world sorely needs today the Baptist emphasis on such truths as the need of regeneration, the proper subjects for the rite of baptism, the separation of church and state and the liberty of every individual to worship God according to the dictates of his own conscience."

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

### MINUTES LACKING

We are giving a list of the associations from which we have received no minutes. We shall appreciate it if someone will furnish us with a copy of these minutes. If there were no minutes printed, please give us the date and place of meeting of the association.

Calhoun County, Coldwater, Franklin County, Greene County, Kosciusko, Leflore County, Lee County, Liberty, Lincoln County, Mississippi, Montgomery County, Noxubee County Oktibbeha, Prentiss County.

### REVISITING LONDON

(Continued from page 1)

of the three preferred women was of royal blood.

A man may be an English lord and still a great democrat.

Lord Halifax in a speech this week praised democracy, asserting that its ideal is to develop the individual personality. But, he warned:

"The world is the victim today of a system of subtle and ceaseless propaganda, suppressing, exaggerating, distorting. On those who supply the news, whether through the press or in broadcasting, rests heavy responsibility."

Well said, my lord. And timely for Americans, too!

Delegates from 37 countries are holding a congress in London. Subject: grass. Grass is probably the most important agricultural crop in the world. Ask the "dust bowl" people of our middle west!

"Eat More Horse Flesh" is the slogan of an official campaign in Germany, an English correspondent reports. It is all a matter of taste. Let no one who has dined on a poor innocent cow turn up his nose!



## "YOUTH WEEK" OBSERVED BY TWO GREAT BAPTIST CHURCHES

J. E. Lambdin

During the past year there have been two very significant developments in the Baptist Training Union work of the Southern Baptist Convention. One has been an increasing use of the Baptist Training Union as the agency in the churches for the promotion of youth revivals. Youth revivals, of course, are familiar to us. Various experiments with these, covering a period of ten to fifteen years, have crystallized the opinion generally that a church should use its Training Union for planning, carrying on, and following up this type of evangelistic meeting. During the past year many successful youth revivals have been conducted. It is sufficient to say here that such revivals should always be strictly under the auspices and control of the churches.

The other development is what is known as Youth Week. The Third Baptist Church of St. Louis, Missouri, and the First Baptist Church of Nashville, Tennessee, have already observed Youth Week; the first, during the first week in October, 1936, and the second, in May, 1937. Each one was pronounced an unqualified success. To the Third Baptist Church of St. Louis goes the honor of being the pioneer in the field. Dr. C. O. Johnson is the pastor of this church and Mrs. E. A. Stokes is the Training Union director. In the First Baptist Church of Nashville, Dr. W. F. Powell is the pastor and Mrs. J. E. Lambdin was the Training Union director when Youth Week was observed. Each one of these great churches was so impressed with the success of the project that it was voted unanimously to make Youth Week an annual event. The Baptist Sunday School Board, in its annual meeting in June, also took note of this development and recommended that the Training Union Department of the Board promote it as an annual project in the churches.

Following the instructions of the Board the Training Union Department will issue a tract during the fall setting forth the essential elements in the plan which was used by the two churches referred to here. This tract will be available by the first of December, 1937, to all churches desiring to project a Youth Week.

Briefly stated this is simply a plan for a church to use its young people in all the official positions of church life for one full week.

In each case, of course, the church itself should give permission to the Training Union to work out the plans and put it on in the church. The aim of the Training Union is "Training in Church Membership." Youth Week affords a splendid opportunity to show that the various B. Y. P. U.'s are actually training their members in all the privileges and duties of church membership. As a result of the development of their intelligence concerning church life, the development of their leadership ability, and the development of their initiative in church work, they proved conclusively in the two churches which have observed this week that they can step into the official positions and carry on in a wonderful way. In the Third Baptist Church of St. Louis, more than two hundred young people were used in the project. Around one hundred were used in the First Baptist Church of Nashville. In the Third Church, in addition to all the other official positions, that of the pastor was also filled for the week by a young layman. In the First Church of Nashville a ministerial student took this position. Each of these was a member of his respective church. All the deacons, the general and department officers of the Sunday school, the general and department officers of the Training Union, the general and department officers of the W. M. U., the various committees of the church, and in fact, all the other positions ordinarily held by adults were taken by young people. The regular Sunday services of the church in each case, as well as the Wednesday evening prayer meeting, were

conducted by the young people. Doctor Johnson said he never had witnessed a happier service for the Lord, and Mrs. Stokes writes that all those who had been slow to approve the plan were first to say "Wasn't it great!"

On the first Sunday of Youth Week in St. Louis a large pilot wheel was presented by the pastor to the young man who was to serve as pastor for the week. The project was known as "Youth at the Helm Week." In Nashville the pastor officially turned the keys of the church over to the young people in the first Sunday morning service. A large gold key had been prepared from gift cardboard. The pilot wheel and the key respectively were turned back to the pastors one week later in the last service of Youth Week.

The testimony of both directors in these two great churches is that plans should be made for Youth Week two or three months in advance. The first step, of course, is to get the church to approve the idea and instruct the Training Union to make the plans to put it on. Then all the officers should be selected. This may be done by a committee representing all departments of the Training Union, headed by the director. The names should then be submitted to the church and voted upon. It is not recommended that young people below the Intermediate department be used. The next step, of course, is to instruct all the officers thoroughly in the duties of their places. A typewritten copy of these duties should be made and given to each individual. Each one is then asked to interview the adult who holds the position regularly. This contact is very fine for the young people and for the adults.

A brief schedule of the activities for the week in the First Baptist Church, Nashville, follows:

1. Regular services on Sunday with deacons' places, ushers, and so on all taken by the young people.
2. Meeting of pastor's cabinet Sunday afternoon at 5:30, attended by the pastor and the heads of all phases of the work—chairman of the deacons, Training Union director, W. M. U. president, and Sunday school superintendent.
3. Deacon's meeting Monday evening at 7:30. The board of deacons was divided into seven different committees—finance, property, and others. Each committee met in a separate room for forty-five minutes; then all came together to discuss the reports and transact other business. The recommendations from the deacons were written and handed to the regular deacons at their next meeting. A number of constructive suggestions were made.
4. Men and Boys' banquet, Tuesday evening. The program for this was planned and presided over by an Intermediate boy. Three young men made the splendid talks on the program.
5. Sunday school teachers' meeting, Wednesday at 7:00 P. M. This was planned by the young people. In the Intermediate department the teachers were replaced by Intermediates. The Cradle Roll department also had young people as teachers.
6. Mid-week prayer service, Wednesday evening, in charge of the young people.

Thursday, Friday, and Saturday were devoted to visitation, committee work, and other activities. The Sunday school on the following Sunday, May 30, was under the direction of the young people. It was the judgment of this church that the aims of the project were fully reached. These were stated as follows:

To increase the interest of the young people in the church by allowing them to gain, through experience, added information about the work of the church; to increase their appreciation of the older people who are carrying the heavy responsibilities of the church by personal contact with these leaders and a more intimate acquaintance with their duties; to give them added training in church membership; to inspire them to be more loyal to the church and to Christ, the great head of the church.

Many churches, to be sure, in making plans

to observe Youth Week, will decide not to replace the pastor. Every church will certainly adapt to its own needs any plan which may be recommended.

We firmly believe that here is a glorious opportunity to use our young people in a project the results of which will immeasurably enrich their lives and extend the kingdom of our Lord in the earth.

—BR—

## HIGHWAY TOLL OF DEAD AND INJURED CAUSED BY DRINK, DOUBLES IN 3 YEARS

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The following is from the U. S. News of Washington, D. C., whose editor is not a prohibitionist:

The number of persons killed or injured in the United States in automobile accidents involving drivers who had been drinking, doubled between 1933 and 1936.

In the same period the number of pedestrians under the influence of liquor, who were killed and injured in traffic accidents, also more than doubled.

All automobile accident deaths and injuries, excluding those in which drinking is known to have been a factor, showed an 11.5 per cent increase from 1933 to 1936.

These figures, traffic experts explain, mean that proportionately there was nine times as large an increase in the number of traffic fatalities and injuries involving pedestrians and motorists who had been drinking as in the casualties involving pedestrians and motorists who did not drink.

The pictogram above, based on the records of a broad spread of official State reports, shows that the number of motor vehicle casualties from accidents in which drinking was a factor, increased from 22,943 in 1933 to 35,563 in 1934, an increase of more than one-half. The number of deaths and injuries declined slightly in 1935 and then advanced again in 1936, rising to a total of 47,828.

### Liquor's Blame In Accidents

How great a proportion of all automobile accidents is included in the "had-been-drinking" accidents?

Of all drivers in 1936 fatal accidents, 7.3 per cent had been drinking.

Of all drivers in non-fatal accidents, 4.3 per cent had been drinking.

Even worse is the record of pedestrians. One out of nine pedestrians killed in 1936 was under the influence of liquor. And 5.3 per cent of the pedestrians injured had been drinking.

Because of the wide variation in the State reports and the lack of adequate scientific tests to determine the number of drinking drivers who were in accidents, most traffic authorities believe that these figures considerably underestimate the true situation.

The National Safety Council concludes on the basis of the available figures that the "influence of alcohol on traffic accidents has increased tremendously following the repeal of prohibition."

On the other hand, official figures compiled by Repeal Associates covering the State of New York, show that there has been a decline in arrests for drunken driving in that State since repeal.

The National Safety Council contends that the available data, although scanty, is sufficient basis for concluding that "the use of alcohol is a major, rather than a minor, factor in traffic accident causation."

A disproportionate large number of the accidents in which liquor is a factor end in death or serious injury.

While in the total of motor vehicle accidents there is an average of 35 injuries to each fatality, in accidents where the driver had been drinking there is one fatality for each 11 injuries. In all pedestrian accidents there are about 20 injuries for each fatality but in cases where the pedestrian had been drinking there is one death for each nine injuries.

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### Majority of Accidents At Night

Another difference between "alcohol" accidents and those in which liquor is not a factor is that a disproportionate number occur at night.

New Jersey, for example, reports that last year 34 per cent of all accidents occurred during the six hours just before midnight but that 45 per cent of the "had-been-drinking" accidents occurred in that period. Also, while only 12 per cent of all accidents occurred in the five hours following midnight, these same hours accounted for 31 per cent of the "alcohol accidents."

What is being done to eliminate the menace of the driver under the influence of liquor?

The National Safety Council and other safety organizations, several of the States and representatives of liquor manufacturers are cooperating in educational campaigns to prevent driving under the influence of drink.

A drive is being made to obtain adoption of the Uniform Motor Vehicle Code to insure the maximum number of convictions of drivers guilty of drinking offenses.

Many cities and States are improving methods of determining whether persons involved in accidents have been drinking.

Laws have been adopted to provide additional safeguards to prevent drivers who drink from getting supplies, as, for example, the ordinances passed in some cities prohibiting filling stations from supplying gasoline to drivers who are even slightly under the influence of drink.

New methods of coping with the problem are constantly studied by traffic experts and are being discussed at safety conferences. The problem of the drinking driver is one of the topics which may be discussed at the meeting this week at Mackinac Island, Michigan, of the State Alcohol Administrators.

### The Menace on the Road

Just how does liquor affect a driver?

"An automobile traveling at 40 miles an hour moves about 12 feet every fifth second," says Dean Evert Kendig of the Temple University School of Pharmacy of Philadelphia. "One drink of whiskey or one pint of beer will increase the elapsed time from the eye to the wheel or the brakes up to as much as four-fifths of a second."

Only three ounces of whiskey of average strength are enough to produce clear evidences of intoxication in the average person, according to the findings of Dr. S. R. Gerber, coroner of Cuyahoga County, (Cleveland) Ohio.

Dr. Gerber's study is one of a number which shows a much larger proportion of accidents due to drunkenness (56 per cent out of 400 traffic fatalities) than is shown by the official statistics.

The attitude of many State traffic departments and traffic authorities on the problem is summarized by this slogan of the Connecticut Department of Motor Vehicles:

"If you drink, don't drive; If you drive, don't drink!"

### JORDAN'S TRIUMPH

The crystal water kissed the Master's feet  
And sent bright smiles in ripples far and wide;  
It greeted him as lover greets his bride  
When for their happy nuptial hour they meet.  
It swathed him in a silvery winding sheet  
To symbolize that he in death must bide;  
It laughed exultingly, with holy pride,  
When he arose forecasting death's defeat.  
Never had Jordan loved so great a guest,  
Never had waves embraced such dignity,  
Nor had the earth known such a charming name.  
In regal tones God's joy was manifest;  
Their conqueror, both death and hell now see,  
And know his grace gives man transcendent fame.

—Wm. James Robinson

Kansas City, Mo.

The Citizens League Bulletin says that one out of eight people in the United States is supported out of the federal treasury.

### THE BIBLE INSTITUTE

The Baptists of the South never did a finer thing than the inauguration and building of the Baptist Bible Institute at New Orleans. New Orleans is one of the two largest cities in the South, and by all odds the most important post on our Southern border. During scores of years the Southern Baptist Convention sought to get a foothold in the great Roman Catholic city with little results. Then the Institute was founded and the fine Baptist Hospital was built and eight or ten fine Baptist churches, with a continuous evangelizing force from the Institute, are placing Baptists in the very front rank of religious forces in the great city. As we pen these words, and think of the fine orthodox faculty of teachers, we breathe an earnest prayer that the appeal which is found in an advertisement on another page of this copy of our paper may find a grateful response in the innermost souls of our Baptist people. Preach and Teach is the Great commission, and of all the institutions we know none is doing a more needed and effective service than Baptist Bible Institute at New Orleans. The notices of the recent meeting of the Convention, given in the daily press of the city, with the cordial welcome address delivered by the Governor of the State, attest the prominence of our Baptist cause in the city.

—Word and Way.

### DEBTLESS BY 1945

"A DEBTLESS DENOMINATION BY 1945" was the slogan displayed before the Southern Baptist Convention at its recent New Orleans session. We of the Baptist Bible Institute subscribe to it as an inspired expectation.

The wise and successful policies which have brought the Institute through the recent difficult years, and saved it to the denomination, give assurance that its part of this goal can be attained. We also trust that along with this the endowment of the Practical Activities Department of the Baptist Bible Institute, as recently projected by the Institute trustees, can also be attained.

Attainment of this goal, however, involves a determination to continue to pay the semi-annual interest on the first mortgage bonds. We look to the Hundred Thousand Club for the retirement of the principal; but, as for the interest, we still carry the responsibility. The bonded indebtedness is now \$115,000 instead of \$200,000 (not including the \$73,900 second mortgage, which is in liquidation). This year's interest on these bonds is \$6,900 and it is due August 1.

Help us to attain this goal. Help us do it; and then in 1943 join us in bringing the Southern Baptist Convention back to New Orleans to observe the 25th anniversary of the opening of the Institute and to contemplate the unbounded future of service before this lighthouse of scriptural truth and missionary passion.

In order to set Dr. Hamilton free during the summer to cultivate the ever increasing interest in the Institute throughout our Convention territory, other members of the faculty are substituting for him in bearing responsibilities on the campus. We present this appeal, but assure you of Dr. Hamilton's personal observation and appreciation of your response.

J. Wash Watts, Dean

P. S. Please send your contribution as early as possible. Promptness in the past has won for us the high esteem of the bankers.—J. W. W.

We haven't yet seen a copy of the minutes of the Southern Baptist Convention held more than two months ago. And we have missed the necessary information they always contain.

Dr. Francis K. Horton, pastor at Columbia, is preaching a series of sermons on "Balancing Industry with Religion." He believes it is done by a realization of Christian Stewardship which is threefold, of Tithe, Time and Talent.

### AS TO CHURCH THEATRICALS

The introduction of theatricalism into the churches is one of the current indications of the increased hold of the world in Christian churches. Illustrative of the trend was the Festival of England Church Art opened by the Church of England in 1930 in Westminster. The Church Times, Church of England weekly, said of this: "All agree the church lost much when she ceased to use the teaching power of the drama. Not all were agreed about the production of plays in the churches themselves . . . Though the Renaissance brought back the drama again, it is not used in modern times as it ought to be."

Now there can be no question that a conference of truly consecrated believers would utter one tremendous NO to the arguments these people put forth. From the Apostles until now it has pleased God to save multitudes of human souls through the instrumentality of preaching. No drama whatever can give that "now-ness," to the truths of revealed faith which the sermon in the power of the Holy Ghost can apply to the human heart. The origin of Christian evangelism and method is not found in the temple of Dionysus but in the New Testament. It is written plain in history that the churches gained by the loss of drama and the renewal of consecrated Gospel preaching. For what is drama but a variant of ritualistic performances which, whilst they make appeal to the eye, yet possess the dangerous tendency to obscure the essential glory of the Cross.

We may well quote an old author who declared: "God will visit those who plead the very fundamental error of Popery in their defence—that the end is good and therefore it justifies the means. Why are not such religious people honest? Why do they not say plainly that they cannot give up the world? that they love its pleasures and its amusements? instead of hypocritically entering into its pleasures, under the mask of religion. There may be some excuse for the mere worldling or the infidel entering into all of the gaieties of life; he looks only to the present hour and does not pretend (miserable hypocrisy!) to be serving God, while he is only gratifying the lusts of the flesh; but for professedly Christian people so acting there is no excuse."—Prof. C. W. Hale Amos, of Cambridge University, in "The Church or the World?"—Via Western Recorder.

There is hardly a finer opportunity in all the world for a great service to the public than is offered today to the publishers of secular papers. If a man will stand up on his feet and write out of an honest heart, with the fear of God and the love of righteousness, he has an opportunity to mold and lead in the forming of public opinion and the awakening of public conscience afforded few other men. In some ways he has a better opportunity than the man in the pulpit or the editor of a religious paper. There is in the minds of most people an inhibition against a representative of religion, either in the pulpit or as editor of a religious paper speaking out on any question that has a political aspect. But they must often be discussed together. It is often a serious question with preachers whether they ought to forbear speaking on questions that involve political issues, and at the same time are moral questions. True John the Baptist spoke his mind and lost his life. Jeremiah discussed questions of state and went to jail. Elijah put the word of God squarely up to Ahab and had to hide away for three years. What shall a preacher do? But the publisher of a secular paper has no such difficulty. If there is no fear of man in his soul; if he is a free man and sincerely honest, the world will hear his message. Thank God there are some editors who can and do stand for righteousness and truth. And may the Lord strengthen their hands and increase their number.



## STEWARDSHIP

According to Webster, Stewardship is the management of domestic concerns, superintendency of other servants or agency of certain bodies. Just so in our spiritual lives are we stewards of the manifold talents God has given to us. Paul says in I Cor. 4:2, "Moreover it is required in stewards that a man be found faithful." Through this relationship with Christ we are in partnership with Him. Isn't it a privilege as well as responsibility to be "laborers together with God"?

Are we faithful stewards in the disposal of our personality, our talents, our influence, our money, our time and our prayers? It is said that "Life is given us for noble deeds." There was never a time in all the past when it was more in the power of individuals to make themselves felt in the world than at present.

1. II Cor. 8:5, "And this they did not as we hoped, but first gave their own selves to the Lord and unto us by the will of God." No matter how faithful we are in our stewardship of material things, we must first become stewards of our own personality. Personality is a wonderful thing and it is just as valuable an asset to Christianity as it is in social and business relationships. If we can be pleasing and attractive for our own advantage, why not use that same ability to win souls to Christ? And enlist lives in His service? We should set a high value upon our character and guard it as zealously as did Joseph, the faithful steward.

2. Matt. 25:15, "And unto one he gave five talents, to another two and to another one. To everyone according to his several ability and straightway took his journey." Are we stewards in a true sense of our talents? We may not all have personality but we do have one or more talents. If you think you have none it is just because you have failed to develop your ability to do a certain thing until it becomes a real talent. Our talents differ. If we can sing we may use our voice for Him and His cause and in that way touch the heart of some who would not be touched. Or probably we may use our hands and by playing gospel music bring some one to join the Heavenly Band. Others can speak, teach or win souls. We should search ourselves to discover our talents and surrender them to His service.

3. Matt. 5:16, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Are we stewards of our influence? Every minute of our lives we are either consciously or unconsciously influencing those with whom we come in contact. Those about us are either being helped or hurt by the way we are living, therefore we should so live that others might see Jesus in us and that our influence might be helpful.

A story is told of a young American teacher in a Japanese government school who gave his word that he would not mention Christ nor Christianity to his students. He kept his promise but he was so kind and lived such a clean, pure life that the boys saw Jesus in him and accepted Christ as their Saviour. His life attracted these boys to Christ! What a power our influence can be.

4. "If we are faithful stewards of other things we must be faithful stewards of our possessions." If we haven't found joy in giving it is because we haven't given enough to feel it. All that we possess belongs to God, and we are only stewards of it. We are robbing God if we withhold what rightfully belongs to Him. The tithe should be the minimum of our giving. It is the scriptural basis of giving and it already belongs to God, we are not giving to Him until we make offerings over and above the tithe. Let us give because we love Christ and want to have a part in the great work of His Kingdom. Some very careful statisticians, after an intimate survey of the situation tell us that the annual income of Southern Baptists reaches the enormous aggregate of \$1,500,000,000. That sum is of

course inconceivable to the average mind—yet if Southern Baptists were to bring the whole tithe into the Divine storehouse they would contribute to their benevolent work the magnificent sum of \$150,000,000 a year. That is what could be done! When Nehemiah came back to rebuild the Temple, he found the law violated and priests and Levites driven to the fields for sustenance. He prayed to his God for his people's sins; they were awakened to their guilt and turned from the error of their ways and all Judah brought tithes of the corn, new wine and oil unto the treasuries. Malachi tells of Israel's ingratitude and of the sorrows that befell the nation because they disobeyed God in tithing. Then He gives them this promise if they will repent and obey: "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now, herewith saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

Several years ago at Mississippi College during the Every Member Canvass a wise and warmhearted professor put this question to a freshman, "Will you put God to the test by tithing your income for 12 months?" That freshman had only a small amount of money saved and none to whom he might turn for help. Like the woman of Zarephath he was going to eat the last morsel and die, but, alas! the meal wasted not away nor did the cruise of oil fail according to God's promises. The next week after making the pledge to tithe this freshman was honored with a scholarship of \$8.00 a month for small janitor's services. The second semester closed with this freshman still in college and prospects for a second year, he took courage and decided it would be done. Mal. 3:10 was ever before him. Many times he was tempted to use the tithe but he kept his pledge faithfully and invariably God kept this promise. During his sophomore year there came a time when he was tempted to give up but there came an encouraging letter from a distant friend enclosing a \$10.00 bill. Never did a \$10.00 bill look so big and what a hole \$1.00 would make but had not the Lord directed this gift to him. This revelation came to this country boy, "God is the owner of all things and we are His stewards." Faithfulness in stewardship became a vital part of his religion. That freshman had four years in college and two years in the Seminary. He can testify that the Lord will not fail to keep His promise with those who try Him.

5. Psalm 90:12, "So teach us to number our days that we may apply our hearts unto wisdom." John 12:26, "If any man serve me, let him follow me and where I am there shall also my servant be, if any man serve me, him will my Father honor." Time is something we all possess and we all have the same amount—24 hours each day. Certainly we are responsible for the way we use it. Some people have time enough for the things they want to do but not enough for the things Christ would have them do. Our time on earth is short and uncertain and we should be diligent and faithful in the use of each day as it comes. When once we become Christians we are never free from the duties and obligations of a Christian. There is no discharge from these duties until God calls us home, therefore a Christian is always on duty and accountable to God for the way he spends every minute of his life. Are we using our time for self or God? Mr. Wanamaker was asked "How do you get time to run a great Sunday school like this, with the business of your stores, your postmaster generalship, and all the other tremendous obligations of your life?" He replied, "Why the Sunday school is my business, all those other things are just things. Fifty-five years ago I decided that God's promise was sure, 'Seek ye first the Kingdom of God and all these things shall be added unto you.'" A man can not fail to make a success of his Christian service if he simply takes God

at his word and makes it the first business of his life.

6. Are we stewards in prayer. In the 32nd chapter of Genesis we find the first recorded prayer. Jacob was divinely directed to return to his old home but the "lion in his path" was Esau. On his way home he came to the ancient city of Luz. Tarrying there for a night and trembling for what the next day might bring forth, Jacob wrestled in prayer with God and that prayer remains a model even to this day. Such prayers God always hears and answers speedily. Let us not fail at all times to pray to our Heavenly Father who always answers our petitions. Years ago a young infidel was traveling in the west with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house and when they retired for the night they agreed that the young man should sit with his pistols and watch until midnight and then awaken his uncle who should watch until morning. Presently they peeped through a crack and saw their host who was a rough looking old man in bear skin suit reach up and take down a Bible; and after reading a while he knelt and began to pray. Then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch?" But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the word of God and consecrated by the voice of prayer."

Today stewardship is much discussed and individuals must settle the matter for themselves. From our Lord we have received health and brains that have enabled us to grasp opportunities and attain success, then to whom are we due the credit? National suffering was what befell the Israelites through disobedience and today failure to support and continue our various causes is what is befalling us. We are human and few of us do our duty in one particular and not one of us does his duty in all particulars. Still it is worthwhile to look up at the shining ideal and gird ourselves for the race to higher goals than have ever lured us upward. Our Saviour gave himself for us, what have we done for Him? Let us all by sacrificial stewardship show our love and debt to Him who sacrificed Himself for the world's salvation.

Psa. 24:4, 5, "He that hath clean hands and a pure heart. Who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation."

Righteousness means innocence maintained in the presence of temptation. Righteousness belongs to the developed saint who deliberately chooses good instead of evil. Failing to be faithful stewards puts us out of touch with God and leaves us with an uneasy conscience. It means the loss of opportunities which are ours but may never be again. The Christian is Christ's partner. He has many talents that Christ can use and it is his duty and responsibility to develop these talents. They lead to a life of service for the Master and when our life is finished we will want to hear Him say what the Master of long ago said to his faithful steward, Matt. 25:21, "Well done thou good and faithful servant, thou hast been faithful over a few things I will make thee a ruler over many things. Enter thou into the joy of thy Lord."

Mrs. R. B. Thomerson

—BR—

Lyman: Pastor P. S. Dodge had as his assistant in his recent evangelistic campaign, Dr. W. A. McComb of Mississippi City. The meeting lasted eight days and was pronounced one of the most satisfactory series the church had ever enjoyed. The membership of the church seemed generally revived and twenty new members were added to the church—11 of them by baptism.

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By R. L.

## Tillatoba

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# The Baptist Record

Published every Thursday by the  
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Board

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## EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

### Tillatoba Meeting

The revival meeting with Tillato-  
ba Baptist Church, Yalobusha Coun-  
ty, began Sunday, July 18th. The  
writer was assisted by his son, Dr.  
Clyde L. Breland, of First Baptist  
Church, Richmond, Ky. At the  
morning hours he gave an exposi-  
tion of I John and helped his hear-  
ers to a better understanding of  
that great book. At the evening  
hours he brought an evangelist  
message.

Congregations were good all dur-  
ing the meeting. At night the house  
was filled and the day services were  
well attended. Interest was good.  
Only three were added to the church  
membership. The community has  
been pretty well evangelized and  
most of those living near belong  
to some church.

The membership of the church in  
the main was loyal to the meeting.  
There are some of the best people  
at Tillatoba that we find anywhere.  
They are meeting the obligations  
on their new church building and  
also taking care of local expenses.  
The church has the Baptist Record  
in the budget and will send it to  
all families of the church.

The Sunday school and B. T. U.  
are functioning well under the able  
leadership of brother I. P. Ras-  
berry. A B. T. U. study course  
will be held there soon. Mrs. H. A.  
Dame is the only charter member  
of the church now living at Tillato-  
ba. Dr. Milstead of Jackson was a  
charter member of the church  
which was organized in 1885.

The church seemingly was re-  
vived. It was decided to have a  
weekly prayer meeting which has  
been neglected for some months.  
May the Lord abundantly bless the  
flock at Tillatoba.

—O—

Rev. N. G. Hickman of Winona  
assisted Pastor C. H. Ellard in a  
good meeting at Oakland, Yalo-  
busha County, last week.

An election has been called in

Yalobusha County for August 24th  
to vote on whether or not wine and  
beer shall be continued to be sold  
in the county. Pray that the will  
of the Lord may be done.

Rev. C. E. Patch was with Pastor  
L. J. Crumby in a good meeting  
with Sylvarena Baptist Church,  
Yalobusha County, last week; he is  
with him at Big Springs this week.  
We regret to lose brother Patch  
from these parts as he has resigned  
the care of the First Baptist  
Church, Grenada. He is a splendid  
preacher.

The Baptist church at Bruce,  
Calhoun County, has called Rev.  
Stanley Rodgers to succeed Rev. O.  
C. Cooper who recently resigned  
the care of the church. Brother Rod-  
gers will begin his ministry there  
August 1st. Glad to have him in  
this part of the state.

That was a splendid issue of the  
Baptist Record last week in which  
Water Valley was so well portray-  
ed. Pastor W. C. Howard and his  
people are to be congratulated in  
the good sketches of the city and  
its institutions.

Dr. Clyde L. Breland is assisting  
the pastor in a meeting with Pitts-  
boro Baptist Church, Calhoun Coun-  
ty, this week. May the Lord give  
the victory.

We regret that Rev. T. J. Smith  
of Vandalia, Mo., will be unable to  
be with us in the revival meeting  
at Scuna Valley Baptist Church the  
third Sunday in August. Rev. O.  
P. Breland of Crawford, Miss., will  
preach in the meeting there at that  
time.

Miss Frances Lippencott, who has  
been in the Woman's Training  
School at Louisville, Ky., for some  
months, has just finished a vaca-  
tion Bible school with Scobey Bap-  
tist Church. Miss Blonnie Clements  
of Coffeeville assisted her. A good  
school is reported.

Dr. Everett Gill, Sr., in his book,  
"Europe: Christ or Chaos?" says:  
"Another compelling fact is that  
it is well known that by nature the  
Russians (and in general all Slavs)  
are the most religious people on  
earth. The present anti-God move-  
ment in Russia cannot be perman-  
ent. It will pass away along with  
other extreme measures born in  
fury and fires of revolution. When  
the pressure is taken off the soul  
of Russia, we need not be surprised  
to witness the greatest revival of  
the Christian religion of all time.  
This is expressed more as a hope  
than as a prophecy." May this hope  
be soon realized.

In a letter written by brother A.  
C. Hill of Calvary Baptist Church  
near Vicksburg he says: "We have  
the Baptist Record in every home  
in our church." He also asks for  
articles on certain questions of doc-  
trine and church polity. Some of  
these we hope to have something  
to say about in the near future. Sor-  
ry conditions are such that we can-  
not be in the meeting with that  
church this year as we had been  
requested to do. Brother E. P. Pin-  
son of Clinton is pastor there.

—BR—

Father (to young son sucking his  
thumb): "Don't bite that thumb off.  
You may need it when you get old  
enough to travel."

### A POOR OLD MAN

By Louis J. Brostow, Supt.

—O—

It was Sunday afternoon. Horatio  
Mitchell, pastor of Central Baptist  
Church in this city, called my  
phone and told me of a poor old  
man who had just come to him  
quite sick, suffering and discourag-  
ed. Could he send the poor old man  
to the Southern Baptist Hospital  
for treatment? So brother Mitchell  
brought him. The condition of the  
old man was pitiable. Competent  
doctors and nurses did what they  
could, but the patient did not rally.  
His weakened condition, the shock  
following a capital operation, and  
the progress of the disease were  
more than the maciated body could  
stand. And a letter from his pastor  
out in the country said simply, "We  
buried him yesterday."

Not much of a story, is it? No:  
it is only the record of one case of  
free service to the poor. We have  
many such, and in the providence  
of God most of them get well. The  
point of the story is that Southern  
Baptists have here in New Orleans  
a place where such folk as this  
poor old man may come, and have  
kindly, Christian, sympathetic ser-  
vice. Here is a Christian hospital  
which asks few questions, never  
humiliates a person who is too poor  
to pay, by requiring a lot of un-  
necessary information about the  
sufferer's family history for "social  
service" reasons.

Of course, it takes money to pay  
for such service—in this case the  
actual cost to us was \$74.50, a large  
part of it for special medicines  
which are not carried in our hos-  
pital drug store. The county pastor  
where this old man had been a  
faithful Christian wrote that his  
church was not able to help with  
the cost. Perhaps some reader of  
this story will.

New Orleans.

—BR—

### MAKE IT RIGHT

"I will restore." I Sam. 12:3.

—O—

Make it right, my brother, just  
as far as you have the ability to  
do so. If you have sinned against  
God, get His forgiveness. If you  
have sinned against man, get his  
forgiveness also. If there is any  
further way that you can make it  
right, do so at any cost. It is through  
failure to make things right that  
so many Christians are shorn of  
power and have so little joy. We  
know that it costs, but it is worth  
it. If it is money that you have  
wrongly taken, return it. If there  
is a debt that you have not paid,  
pay it. If you have slandered an-  
other, not only ask God's and the  
person's forgiveness, but go to  
those to whom you have falsified  
and do all you can to make it right.

Deal honestly, try and pay back  
with good interest, for the wrong  
done has been spreading its baneful  
influence. Failure here, dries and  
dwarfs your Christian life. You  
will go through life handicapped  
because of something that needs to  
be made right. Do a thorough work  
on this line and the heavens will  
open and God will speak forth His  
forgiveness and approval. If you

lost your friends, you will have God  
as your friend.

If you have not full ability, re-  
store up to your ability. God will  
then accept the will for the deed.  
But when restitution is necessary,  
do not lull your conscience to rest  
by confession to God alone. Confess  
and make right to men as well.

Remember it is not necessary to  
confess to those who have no right  
to hear your confession, but let  
your confession be as public as  
your sin. Those who have morbid  
consciences had better get the help  
of some wise and spiritual friend  
as to God's way of restitution.

To all who need these words, we  
say, Do not procrastinate. Act now!  
—C. H. P.

Copies may be obtained by ad-  
dressing The Pittsburgh Bible In-  
stitute, 12 Congress St., Pittsburgh,  
Pa. All publications are free in the  
Lord.

### A CONTRAST

—O—

Why is it that those who believe  
that salvation is wholly of grace,  
through faith in the Son of God;  
and that works has nothing to do  
with it, are busily engaged in good  
works, just as though salvation de-  
pended on it: while those who be-  
lieve in a system of salvation by  
works are doing nothing, just as  
though they believed that salvation  
was purely of grace?

The answer in this: Those who  
believe in salvation by grace through  
faith have been saved by grace,  
and the Spirit of God is in their  
hearts, constraining them, leading  
and guiding them into good works.

In fact: "For we are His work-  
manship, created in Christ Jesus  
unto good works, which God hath  
before ordained that we should walk  
in them." While those who believe  
in any kind of system of works,  
rituals, or obedience to any kind  
of laws, rules or ordinances, either  
in whole or in part, as essential to  
salvation are not saved: therefore  
they do not have the indwelling of  
the Holy Spirit in their hearts, but,  
on the other hand they are deceived  
by the devil. And, so, it is no won-  
der.

J. E. Heath

Duck Hill, Miss.

—BR—

### WELCOME

We are glad to welcome back  
into our midst, one of Mississippi's  
noble sons, in the person of brother  
S. E. Tull, and we are glad to have  
him with us as an evangelist. He  
has a grip upon the truth of God  
as it is revealed in Christ Jesus  
and the truth has a grip on him.  
He knows how to preach effectively  
and remain loyal to the revelation  
in the gospel. We understand he  
will be located at Hazlehurst, Miss.  
And will be in easy reach of all  
the churches. Welcome brother, we  
greet you.

Yours in Him,

L. G. Gates

## Gray's Ointment

USED SINCE 1820 FOR—  
**BOILS** SUPERFICIAL  
CUTS AND BURNS  
AND MINOR BRUISES  
25c at your drug store.  
FOR COLDS—Use our Gray's (Nethol)  
Nose Drops. Small size 25c, large size 50c  
at your druggist.



## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

### Lesson for August 1 JEHOVAH, GOD OF THE IMPOSSIBLE

Larger Lesson: Exodus 13:17-15:21.

Lesson Text: Exodus 13:17-22; 14:10-25.

(The editor of this column for once begs the indulgence of his readers. He is sick. Scarcely able to sit at a typewriter, he is striving to do the work he loves. Bear with him for this once, please.)

Introduction. God laughs at difficulties and delights in the doing of the impossible. This truth is writ large into the story of the delivery of the Hebrews from the land of bondage.

#### I. JEHOVAH LEADS HIS PEOPLE INTO IMPOSSIBLE SITUATIONS. Ex. 14:1-4.

Under the specific direction of Jehovah, the Hebrews went into a pocket from which there was no earthly escape.

#### II. JEHOVAH COMMANDS HIS PEOPLE TO MASTER THE IMPOSSIBLE SITUATION. Ex. 14:13-18.

The command of their God to the Hebrews was to do the impossible. Break camp and go forward into the sea.

#### III. JEHOVAH ASSUMES CONTROL OF HIS PEOPLE IN THE MASTERY OF THE IMPOSSIBLE SITUATION. Ex. 14:17-20.

Moses had said (v. 13) "Fear ye not, stand still, and see the salvation of Jehovah that He will work for you today."

Here Jehovah takes charge. Always it is so. He comes where man's extremity affords Him His opportunity.

#### IV. JEHOVAH EMPLOYS NATURAL AGENCIES IN THE MASTERY OF THE IMPOSSIBLE SITUATION. Ex. 14:21-22.

He sent the winds. He heaped the floods.

#### V. JEHOVAH INCREASES THE FAITH OF HIS PEOPLE THROUGH THEIR MASTERY OF THE IMPOSSIBLE. Ex. 14:30.

So the faith of His people in their God burned brighter because of the signal triumph over difficulties which they could not have surmounted in their escape from the land of bondage.

—BR—

Mrs. Lou Robertson Hemeter, great grandmother, and Mrs. Lucy Hemeter Waggoner, grandmother, Hattiesburg, have reserved a room for their two months old granddaughter in Whitfield dormitory at Blue Mountain College for 1954.

## WALNUT

Sunday, July 4, 1937, was a great day for the members of Walnut Missionary Baptist Church, Walnut, Miss., as this day had been set apart for several weeks as dedication day for their new house of worship.

Unfortunately the weather was quite unfavorable as it started raining just about the hour for Sunday school. There was, nevertheless, a good congregation for the morning service there being only twelve absent from Sunday school.

The preaching service started at 11:15, being preceded by splendid congregational singing and a special song, "My Hope is Built," rendered by the church quartet composed of Messrs. H. E. Wilbanks, N. T. Byrd, Joe Byrd and Mrs. Burton Thompson. They were accompanied on the piano by Mrs. Leroy Hughes. The morning sermon was very ably delivered by the pastor, Rev. T. R. Hammons, using as his subject, "The Glorious Church." He impressed the fact that the church was glorious in its foundation, its founder being God and more especially in its ministry since it fosters schools, hospitals, orphanages and most of all the spreading of the Gospel to the ends of the earth.

The afternoon session began at 1:45 and the clouds had passed away by that time and a splendid congregation was present. Mr. W. B. Tennyson, superintendent of the high school, gave the history of the church which was brief because of the youth of the church, since it was only organized 17 months ago. The church was organized with a membership of 54 and during the brief time has grown to 100 with letters having been granted to six, leaving a membership of 94. The congregation was then favored with an address by Dr. Riser, pastor of Lowrey Memorial Baptist Church, Blue Mountain. Dr. Riser used as his subject "Facing the Future." Dr. Riser in his forceable manner impressed the importance of church membership, having visions and working cooperatively toward those visions, enlisting the entire membership in definite work, stressing the importance of reading the Bible and Baptist literature, especially the Baptist Record, so that they might know what the denomination is doing.

The congregation was favored with another special song by the quartet being, "I Love Thy Kingdom Lord."

The dedication sermon was delivered by Dr. R. J. Bateman, pastor of the First Baptist Church, Memphis, Tenn., who in his efficient manner spoke of the work of the church, stressing the important mission of the church membership in proclaiming the Gospel to a lost world, which prompted by love for God and man would adorn the church as the bride of Christ and hasten His coming to receive her as such.

The clerk of the Church, Mr. Howard Luna, stated facts as to the finances of the church. He stated that the entire indebtedness of the church with all the local expenses, pastor's salary, gift to the

Cooperative Program, etc., had been paid.

The membership of the church was then called to the altar and the dedication prayer was led by Rev. C. M. Wilbanks, pastor of Falkner Baptist Church, Falkner, Miss., after which the congregation joined in singing "Blest Be the Tie that Binds." The closing prayer was then led by Dr. Riser.

The entire membership entered enthusiastically into the service of the day and having now dedicated their building to God are now making efforts toward advancing the kingdom of God.

The revival meeting will begin August 8th with Rev. M. A. Davis of Union, Miss., doing the preaching and Mr. Frank Adams of Paragould, Ark., doing the singing.

## HERE AND THERE

Ten days of work and victories with the Juniper Grove Church. We found Pastor Nix doing great work for the Lord. The people are following his leadership in a fine way. Their immediate goal is the finishing of their fine church building and building the parsonage by the fruit from the Lord's acre. There are twenty to twenty-four Lord's acres. Brother B. W. Walker of Poplarville brought the messages during the meeting in his unique and forceful way. There were a goodly number of additions to the church. It was our privilege to make our headquarters in Senator Bilbo's beautiful dream house. We greatly enjoyed the fellowship with these brethren.

Two weeks with the First Church, Corinth. Dr. T. W. Young, the beloved pastor, by the request of the church, preached during the meeting. He brought some great messages. He magnified the Lord Jesus and His work on the cross. His series of five sermons on "How to Hear," alone were worth the two weeks effort. While there were not many additions the meeting was of immense value to the church and all of us. This was the third meeting in the last five years in which it has been my privilege to assist with the singing with Dr. Young and this good church.

Ten days with the Southside Church, McComb. The Lord gave us a glorious meeting here, a meeting fraught with great spiritual power and victories. The Holy Spirit indeed honored the great preaching of brother L. W. Ferrell. Brother Ferrell is a man full of energy and the Holy Spirit and he knows how to preach the Gospel. Brother R. R. Jones, the pastor, has been with this church sixteen years and has had a fruitful ministry. His people love him dearly. One of the most interesting things in this meeting was the number of couples (men and their wives) that joined the church on profession of faith in Jesus. It thrilled our hearts. Forty

united with the church, about three fourths of them for baptism. We feel like saying with the Psalmist, "Bless Jehovah, O my soul; and all that is within me, bless His holy name."

Pray for us as we go here and there working with the Lord.  
Joe Canzoneri  
Jackson, Miss.

## GLORIOUS MEETINGS

During the week of July 11-17, I was with brother J. D. Walker and his good people at Pine Grove, La., in a series of revival services. Bro. E. R. Pinson, a student at Mississippi College, led the singing. The fellowship with brethren Walker and Pinson was fine indeed. The people of the community graciously received us into their homes, and came to the services in large numbers. On Friday afternoon, the most beautiful baptismal scene I have ever witnessed took place in the Amite River just before sunset, when brother Walker led 19 down into the clear rippling water flowing over white sand and gravel, and buried them with Christ in baptism. How we thought of the Jordan, Jesus, John the Baptist! Four others were added to the church during the week in other ways.

This week brother W. L. Sewell who graduated from Mississippi College last spring, assisted us in a meeting at Dry Creek, Rankin County. He preached the powerful gospel powerfully. Four were received for baptism. Brother Sewell has splendid ability as a gospel preacher, and with his consecration, we predict that God will use him in a marvelous way some day.

Our meeting at Star begins the first Sunday in August. Brother L. W. Ferrell of Griffith Memorial Church, Jackson, will do the preaching. We are praying for and expecting a good meeting—one in which God's people will be spiritually quickened, and the lost saved. Please join us in praying for the same.

O. P. Moore

Star, Miss.

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## MALARIA

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When your teeth are chattering with chills and your body burning with fever, you want quick and reliable relief!

Grove's Tasteless Chill Tonic is the medicine you want to take for Malaria. This is no new-fangled or untried preparation, but a treatment of proven merit.

Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly stops the chills and fever and also tends to build you up. This is the double effect you want.

The very next time you feel chills and fever coming on, get a bottle of Grove's Tasteless Chill Tonic. Start taking it immediately and it will soon fix you up.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter is the more economical size.



## YALOBUSHA

Yalobusha County in 1933. Among there were a number of Baptist churches to arrange for a short while they could worship just a short while was organized were organized to worship. From to this there has been growth in number.

Among the first organized by Baptists settlement of Yalobusha were Midway Baptist church in the southern part of the county, which is now a Baptist church was organized in 1840, and later part of the county, Dividing Ridge, Pine Grove, and Pine Grove. Preachers that lived there were Elders Goodwin, Byrd, F. T. and J. W. who came along and who have since stage were Elders Gabriel Martin, J. W. Johnson, and others.

Today there are in the county Big Springs, Clear Grove, Clear S. Dividing Ridge, Mt. Gilead, New Tuckalofa, Pleasant Grove, Pleasant Scuna Valley, S. Tindall, Water V. The resident past J. Crumby, P. Lowrimore, J. L. S. H. Sheppard, L. Breland. No who serve as past are Elders C. H. man and J. R.

According to minutes there a total of 2,966. One hundred b ed. Thirteen o Sunday schools members enroll purposes \$1,01 were reported of 119. Gifts all local work for missions a 376.27. This \$17,901.98 give

All of these revivals last y the churches one. The large is Water Val members report ly prayer me which is a da sation has a and Baptist T zation. The S tion officers Clements, su Crumby, asso T. T. Gooch The B. T. U. Sellers Denl Cofer, associ sie Denley, se C. C. Pate, M



## YALOBUSHA BAPTISTS

Yalobusha County was organized in 1933. Among the first settlers there were a number of members of Baptist churches. These soon began to arrange for places where they could worship the Lord. In just a short while after the county was organized Baptist churches were organized and Baptists began to worship. From that early day to this there has been a steady growth in numbers in the county.

Among the first churches organized by Baptists back in the early settlement of Yalobusha County were Midway Baptist church located in the southern part of the county, which is now extinct; New Hope Baptist church which was organized in 1840, and located in the eastern part of the county; Hopewell, Elam, Dividing Ridge, Mt. Gilead, and Pine Grove. Among the pioneer preachers that laid the foundation of the Baptist work in Yalobusha there were Elders J. C. Martin, Geo. Goodwin, Byrd French, Isham Melton, and J. W. Trusty. Preachers who came along a few years later and who have now passed off the stage were Elders J. M. Hendrix, Gabriel Martin, J. R. Sumner, Latimore Johnson, E. L. Wesson, and others.

Today there are 23 Baptist churches in the county as follows: Bethel, Big Springs, Camp Ground, Cedar Grove, Clear Springs, Coffeeville, Dividing Ridge, Elam, Hopewell, Mt. Gilead, New Hope, Oakland, O'-Tuckalofa, Pilgrim's Rest, Pine Grove, Pleasant Grove, Scobey, Scuna Valley, Sylvarena, Tillatoba, Tindall, Water Valley, and Wayside. The resident pastors are Elders L. J. Crumby, Paul Kiihnl, W. H. Lowrimore, J. L. Reese, J. L. Roane, S. H. Sheppard, W. C. Howard, R. L. Breland. Non-resident preachers who serve as pastors in the county are Elders C. H. Ellard, J. H. Sherman and J. R. G. Hewlett.

According to the 1936 association minutes these 23 churches have a total of 2,960 members in them. One hundred baptisms were reported. Thirteen of the churches had Sunday schools with a total of 1,014 members enrolled which gave to all purposes \$1,017.95. Ten B. T. U.'s were reported with an enrollment of 119. Gifts by the churches for all local work was \$7,525.71, and for missions and benevolence \$10,376.27. This making a total of \$17,901.98 given for all purposes.

All of these churches reported revivals last year except three. All the churches have pastors except one. The largest church in numbers is Water Valley church with 825 members reported. Only three weekly prayer meetings were reported which is a danger signal. The association has a county Sunday school and Baptist Training Union organization. The Sunday school convention officers reported were L. D. Clements, superintendent; L. J. Crumby, associate superintendent; T. T. Gooch, secretary-treasurer. The B. T. U. officers reported were Sellers Denley, director; R. K. Cofer, associate director; Miss Jessie Denley, secretary-treasurer; Mrs. C. C. Pate, Mrs. W. C. Howard, Miss

Ruth McCormack, district directors. Five churches reported W. M. U. or W. M. S. organizations. In these were fifteen organizations with Coffeeville, New Hope, and Water Valley reporting as W. M. U.'s. The presidents in the different churches reporting were Mrs. Mildred McCormack, Coffeeville; Mrs. C. Y. Spearman, New Hope; Mrs. W. Gum, Scuna Valley; Mrs. J. G. Carpenter, Water Valley. In these various organizations 150 members were reported as enrolled and the gifts totaled \$1,169.02.

Thus we see that Yalobusha is not above the average perhaps, but for these ninety-seven years Baptists have been doing work for the Lord. There has been a slow but steady growth in the work and we are hoping that the future will bring great things for the glory of God and the upbuilding of His Kingdom. Those who have gone before us have been loyal and true and we honor them for it. So may those now living and those who are to follow yet be true to God, His word and to dying humanity.

R. L. Breland

## THREE MEETINGS

For our revival in the Highland Church, Meridian, we were particularly blessed in the privilege of having brother "Scotchie" McCall, of Philadelphia. We were centering on two emphases for the meeting, evangelism and the enlistment of our younger people. Brother McCall was an exact fit for both; his ministry in general is decidedly evangelistic, and he is a great lover of youth. Added to his normal abilities and permanent gospel message was the tremendously interesting, inspiring and helpful factor of observations and experiences on his recent tour around the world. Our people loved "Scotchie" and his preaching was of the highest order in positiveness, scripturalness, and winsomeness. There were twenty-three additions, ten for baptism and eleven by letter.

Beginning July 4, it was my joy to assist brother D. L. Stennis in a meeting in Harmony church, Clarke County. This is a challenging field, and brother Stennis is pouring his tremendous vigor and talent into it without reserve. He is one of the hardest and happiest workers I know among our younger men. There were ten additions for baptism and two by letter.

At Lucedale, beginning July 11, Mrs. Street and I had a happy week. Brother G. S. Jenkins had a vacation Bible school planned in connection with the revival. Mrs. Street assisted in this. Tom Doty led the singing in a most highly satisfactory way; and Mrs. Doty was an ideal accompanist. Of particular interest to me was the number of young people from our Baptist colleges, who helped in the work of the week. Prominent among these were several from Mississippi Woman's College; and their work reflected the highest credit on the institution. Others were from Mississippi College and Blue Mountain. Lucedale is a delightfully beautiful city; and the community life

is on a high plane. Brother Jenkins has meant much to the Baptist fold there in his eight years of service. A happy fellowship exists between pastor and people; and the meeting showed a warm fellowship in the church as well as between the denominations of the town. There were five additions by baptism and four by letter.

J. H. Street

## C. E. BASS

WHEREAS, our Heavenly Father in His all-wise province, has taken from the field of Christian workers and ministers of the Gospel our brother and fellow worker, Rev. Charles E. Bass, who 24 years ago was God's chosen leader of our congregation, and

WHEREAS, we the members of the church of which he was pastor, who gained so much spiritual strength from his preaching, feel a deep loss in his going from us, and

WHEREAS, we appreciate his many fine qualities as a citizen, a friend and as leader, who exemplified the high principles of a Christian gentleman, therefore

BE IT RESOLVED, That we, as members of Waynesboro Baptist Church, do hereby express our deepest sympathy to his family and loved ones, because of this great sorrow which has come to them in his passing, and

BE IT RESOLVED further, That a copy of this resolution be sent to his family, a copy to be furnished the Wayne County News, the Baptist Record, and a copy be placed in the records of Waynesboro Baptist Church.

Arthur G. Busby, Sr.,  
J. T. Burney,  
F. P. Ellis,  
Committee

## EDEN CHURCH, JASPER CO.

A fine meeting has just closed at the Eden Baptist Church in Jasper County. There was fine cooperation on the part of the church membership throughout the meeting. Rev. M. C. Waldrup is the very much loved pastor and is doing a fine work there. The singing was conducted by Howard Aultman of Clinton, Miss., and he certainly did it well. He had a junior choir of 87 children under the age of 15 years. This is a fine rural community and a large and good church with a beautiful six room church building and a membership of near 300. They are going forward in a great way under the leadership of the noble pastor.

There were ten additions to the church, seven of which were by baptism, and many other decisions made. Rev. L. T. Fagan, of Grand Prairie, Texas, did the preaching.

L. T. Fagan.

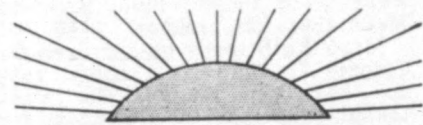
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Used 60 years. Genuine in red box. 25c and 50c. sizes. Ask your druggist for new large size with dropper.  
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Bristol, Va.

## KOSCIUSKO FIRST CHURCH

Determining not to be routed by enervating weather conditions during the summer, our church is attempting to speed up all our activities. In other words, resolved not to rest "UNDER the circumstances," but rise superior to them. Without a special revival meeting, we have received ten for baptism the past month. All departments are functioning, not spasmodically, but steadily. We desire to "abound in the work of the Lord," rather than increase the clatter of ecclesiastical machinery. We have engaged Miss Mildred Moore, graduate of W. M. U. Training School, to direct our young people's activities during July and August, and she has entered upon that work. We are planning a vacation Bible school soon. Brother Byrd has been asked to give us an Enlargement Campaign in the near future, for our Sunday school.

A. T. Cinnamond, Pastor

Dr. A. B. Wood, pastor of the First Baptist Church at Forest, is doing a great work. He is teaching a large Sunday school class, and is leading a full church program. He and his consecrated wife came to us from North Carolina several months past. The Forest church has already contributed over seven hundred and twenty-five dollars to the Cooperative Program.—C. Z. H.



## A BLAZE OF EVANGELISM ACROSS THE EQUATOR

\$1.50

L. R. Scarborough

Red hot experiences from his recent trip to the mission fields of South America. A thing of this kind is entirely scriptural. In New Testament times it was customary for the members of churches to come together to hear the reports of missionaries. Such reports are followed by a demonstration of the Spirit's power. Such will be the effect of the reading of these burning words.



## LEE LINES . . . \$1.00

R. G. Lee

Those who have heard Doctor Lee speak have felt that he must have read everything worth while. He succeeds in keeping available for ready use everything that he has read. From here, there, and everywhere he has brought together an exceptional collection of incidents, illustrations and experiences which satisfies all lovers of wisdom and wit.

## TRUTH ENTERS LOWLY DOORS — \$1.00

J. W. Storer

Isn't this an attractive title? Well, it is indicative of the spirit of the author. Nuggets of wisdom which both illumine and cheer life's way. Just the kind of book that his intimates would expect "Jimmy" Storer to write.

## Baptist Book Store

500 E. Capitol St. Jackson, Miss.



# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Sunday afternoon, we saw a big automobile coming along our drive and in it were four people in whom we were much interested, Mr. and Mrs. Mize and Gee and Jerry. Mr. Mize looked as big and well as usual, Mrs. Mize as small and charming as is her habit, Gee a fine looking boy who is going to be a handsome man before many years, and Jerry—well, I reckon I will have to give Jerry, the youngest member of the family, a paragraph to himself.

He is five and a half months old, with fair skin and big blue eyes, with a very inquiring look in them. I don't know how much he weighs, but it is a plenty, for I took him, but had to pass him on to some one else who wanted him. Have you ever noticed that when there is a baby in a company, no one takes much notice of any one else? It was so with us and little Jerry.

We were interested in a quantity of Kodak pictures Mr. Mize brought with him, showing groups of boys and girls at the Orphanage, and scenes and people at Ridgecrest, to which brother Mize took a number of his children this year.

Our Junior B. Y. P. U. secretary at Bay Springs sends us a pleasant letter, and her J. L. Club dues. Some of the members were away on trips and visits, but the dues were not reduced. This is mighty good weather for us to get away to a cooler clime, isn't it? Mountains, for instance.

Mary Ruth sends us her dues for Jeannie L. Club No. 11 and says she has been reading our page, though she has not written for awhile. We hope to hear from her now frequently: we have missed her letters lately.

Mary Frances Head is very faithful in sending dues to her quarter-to-two club, and we are glad to get them. These little clubs do not grow in number very fast, but we've got some mighty faithful members. Did you know I am a member of it.

I have made out a new Bible study course which I am giving you this week. I took it from the New Testament this time, as for quite a long time we have taken our Bible stories from the Old Testament. We will begin now the Parables of our Saviour, which are beautiful stories given to teach a spiritual lesson. A little girl said once that a parable was "an earthly story with a heavenly meaning," and that is a good definition. I believe you will all enjoy them and be helped by their study.

I must close now, but cannot do so until I have expressed the gratitude we all must feel for this splendid rain our heavenly Father is sending us. We are so thankful, aren't we? Here are two sweet verses about the rain for you. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth." Is. 55:10, 11.

(Read all of verse eleven in your Bible.)

Here's another, from Psalm 68:9: "Thou, O God didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary."

Much love, from,  
Mrs. Lipsey

BIBLE STUDY NO. 14  
OUR LAST SIGHT OF THE  
SHUNAMITE WOMAN  
2 Kings 8:1-6

Famines were very common in Palestine and they seem to have

been used by the Lord as ministers to do His bidding. Now, Elisha again came in contact with the sweet lady of Shumen, to whom he had been greatly drawn when he lodged in her house. He told her she must arise and leave that country, "for the Lord has called for a famine, and it will last a long time." This lady had great respect for the prophet, and knew that he was a devoted servant of God's, so she had no hesitation in following his direction. It seems likely that her husband was dead. She arose and went with her household to Philistia, which was an idolatrous country southeast of the Israelites. Here she stayed for seven years, till the famine was abated, or over. At the end of that time, she returned to her old home, but found that her property had passed into the hands of other people. So she went to appeal to the king, Jehoram, for he was the only source of justice in that little kingdom, and it is indeed probable that this unprovided for property had come into his hands, or as it was said, the possession of "the crown." She came at a favorable time, for the king was talking to Gehazi, Elisha's servant, about the wonderful things that Elisha had done. At the very time when Gehazi was telling the king of the way in which Elisha had restored a dead body to life, the mother of that dead boy came in. Jehoram knew of the prophet's healing Naaman, the Syrian general, of leprosy, but he had not heard of this event which had happened in the mother's home. She had come to ask the king to restore to her her house and lands. Gehazi was quick to say, "Here, my lord, O king, is the very woman I was telling you of, and here is the son whom Elisha brought back from death." The woman said that this was true, and though Jehoram had sometimes been very fierce toward Elisha, he was now deeply impressed. He put the matter into the hands of an officer, and gave orders that her home and all her property should be restored to her. Also, his direction was that the value of all the fruits and grains, and other things, should be given back to her.

## THE PARABLES OF JESUS

August 5th: (1) The Four Kinds of Soil, Matt. 13:1-9, 18-23.

August 12th: (2) The Tares, and the Dagnet, Matt. 13:24, 36, 43, 47-50.

Aug. 19th: (3) The Mustard Seed and the Leaven, Matt. 13:31-33.

Aug. 26th: (4) The Hidden Treasure, and the Pearl of Great Price, Matt. 13:44-46.

Sept. 2nd: (5) The Unmerciful Servant, Matt. 18:23-35.

Sept. 9th: (6) The Laborers in the Vineyard, Matt. 20:1-16.

Sept. 16th: (7) The Wicked Husbandman, Matt. 21:33-44.

Sept. 23rd: (8) The Marriage Feast of the King's Son, Matt. 22:1-14.

Sept. 30th: (9) The Ten Virgins, Matt. 25:1-13.

Oct. 7th: (10) The Entrusted Talents, Matt. 25:14-30.

Oct. 14th: (11) The Growth of the Seed, Mark 4:26-29.

Oct. 21st: (12) The Two Debtors, Luke 7:36-50.

Oct. 28th: (13) The Good Samaritan, Luke 10:25-37.

Nov. 4th: (14) The Foolish Rich Man, Luke 12:13-21.

Nov. 11th: (15) The Great Supper, Luke 14:16-24.

Nov. 18th: (16) The Lost Sheep, Luke 15:1-7.

Nov. 25th: (17) The Lost Coin, Luke 15:8-10.

Dec. 2nd: (18) The Lost Son, Luke 15:11-24.

Dec. 9th: (19) The Rich Man and Lazarus, Luke 16:19-31.

Dec. 16th: (20) The Pharisee and the Publican, Luke 17:13-21.

Dec. 30th: (21) The Pounds, Luke 19:12-27.

Bay Springs, Miss.,  
July 15, 1937.

My dear Mrs. Lipsey:

I am so sorry I'm late with the dues for our Junior B. Y. P. U. However, I'll try to be more punctual.

We are doing nicely in our B. Y. P. U. work for summer. Generally while the weather is so hot we do not have many members. Some go away on vacation trips and we miss them.

With love and good wishes to you from our club.

Ernestine Bailey

We accept the love and good wishes with much pleasure, and send in return our love and thanks for what you all do for us.

Bay Springs, Miss.,  
July 17, 1937.

Dear Mrs. Lipsey:

Know you think I have forgotten about the Children's Page. I still read it but have neglected to send in my dues. I owe for May, June and July. Am sending \$4.00—one for August also.

We have a new house and are enjoying it so much. I have a room of my own.

I am going on a camp with our band next week. I went to G. A. Camp at Clarke College in June and enjoyed it lots.

Love to you and each one in our circle.

Mary Ruth Denson

Well, Mary Ruth, we have missed you, and are glad you got back to us. I know you will enjoy your nice new room. The money also comes in mighty well, while we are trying to get up the half session scholarship due the first of September, or a little later, for Miss Mildred. And the two dollars for the orphans is very welcome. That certainly was some mighty good music you played at the recital.

Gulfport, Miss.,  
July 16, 1937

Dear Mrs. Lipsey:

I enjoyed your letters about Mrs. Appleby because she came to my home, too. Mother's G. A. is named for her.

I am enclosing my quarter-to-two club dues for July.

Love,

Mary Frances Head

How nice, Mary Frances, that you saw Mrs. Appleby and David! I thought she was a mighty nice person, didn't you? And of course we liked David. Thank you so much for the dues.

—BR—

## THE RELATIONSHIP OF THE FIELD WORKER AS A DENOMINATIONAL LEADER TO THE BAPTIST BOOK STORE

By Mr. Andrew Allen,  
State Sunday School Secretary  
of Tennessee

(Mr. Allen was awarded a ten dollar Scofield Bible by the Baptist Sunday School Board for the best article submitted by field workers.)

Henry Ward Beecher said: "Books are not made for furniture but there is nothing that so beautifully furnishes a house. A little library growing each year is an honorable part of a man's history. It is a man's duty to love books. A library

is not a luxury but one of the necessities of life."

Possibly no denominational leader is more intimately associated with the masses of our Baptist constituency than the field worker. It is his privilege and duty to have a part in stimulating an appetite for the best that is in Mr. Beecher's type of furniture. He stands as an important link in the chain connecting the services of the Baptist Book Store with the home and the church.

In outline form we present some of the things the field worker can and should do to be an effective link in this relationship.

1. Publicize the Book store as being more interested in service than in sales.

2. Say frequently and with enthusiasm that profits made by the Book Store go back into our Baptist work.

3. Inform the people that the Book Store also handles books of a general nature not published by the Sunday School Board. For example, each preacher in every state should buy, through his Book Store, a copy of Dale Carnegie's book, "How to Win Friends and Influence People."

4. Carry samples of record system supplies and other materials handled by the Book Store to important representative meetings.

5. Encourage churches to use the Book Store's regular order blank, thus helping to eliminate errors.

6. Give advance notice to the Book Store concerning major campaigns, indicating the number and names of study course books likely to be needed.

7. Encourage churches to request materials far enough in advance that orders can take the regular channel, thus saving rushes, special handlings, and extra expense.

8. Cordially invite a representative of the Book Store to make brief, interesting announcements during state meetings and assist him in securing an effective location for his display.

9. Give time for a special feature arranged by a representative of the Book Store in state meetings.

10. Publish on his page in the state Baptist paper helpful and timely suggestions coming from the Book Store manager.

11. Insert attractive enclosures, supplied by the Book Store, in letters going from the state office to representative leaders.

12. Courteously transmit to the Book Store manager for the improvement of his service criticisms and suggestions which come from the field.

"Behold how good and how pleasant it is for brethren to dwell together in unity." (Psalm 133:1.)

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# Baptist

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OXFORD

God Will  
"Build a little fence  
Around today;  
Fill the space with  
And therein stay.  
Look not through  
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Upon tomorrow;  
God will help thee  
Of joy or sorrow

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# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

## God Will Help Thee

"Build a little fence of trust  
Around today;  
Fill the space with loving work  
And therein stay.  
Look not through the sheltering  
bars  
Upon tomorrow;  
God will help thee bear what comes  
Of joy or sorrow."  
—Selected.

## Alexander in Marshall County Has Course

Pastor A. B. Jones sends in an interesting report of the work at Alexander and Sladen in Marshall County, a part of which was a splendid study course recently with a large number of the members taking the work. Brother Jones is also pastor at Harmony church in Tip-pah County and reports that the same program is to be put on in that church. Any progressive church you find you find a pastor who is leading the people in this program. We are glad to have this word from these two good churches.

## Indianola "Hankins" Intermediates

Mrs. E. J. Murphy, leader of the "Hankins" Intermediate Union, reports that the Indianola church reports the reorganization of the Intermediate Union. In the reorganization the union was named for their new pastor, brother Hankins. This union reached the standard the very first quarter with the exception of one point. They have paperless programs and have had from the start, believing that the only way to learn how to be a good "witness" is to learn how to talk for Jesus. We are glad to have this splendid report from Indianola.

In addition to our regular annual bus load, this year carrying about thirty, there are a number of cars that brought interested workers and leaders to Ridgecrest to the B. T. U. Assembly. Hundreds of B. Y. P. U. and B. A. U. members are enjoying the spiritual as well as the physical mountain experiences. We wish many others from Mississippi could be here. Begin now and plan to come next year.

## Raleigh Organizes and Has Great Training School

Under the leadership of Pastor Shivers with the assistance of Miss Almeta Reeves, one of our volunteer workers for the summer, a splendid B. T. U. has been set up. The wise thing was done in the beginning by conducting a training school. There were about seventy-five to take the course and it is reported to be one of the most interesting programs ever conducted in the church. Miss Reeves taught one class with local members of the church teaching the other classes.

## Freshmen

Dr. B. L. Davis, pastor of the Brookhaven church, in an address at the Mississippi Baptist Assembly referred to stages in life as representing the Freshman, Sophomore, Junior and Senior class work in college. Self control representing the Freshman class, Human Relations developed as in the Sophomore and Junior classes, and Service representative of the Senior class. Most of us have not gotten much farther than the freshman class. The growth in these graces are brought about largely through study, and then matching what you learn with action. The Training Union summer program of enlargement will help you lead your church into a higher class. Try it.

## Osyka Reorganizes

We are happy to report the reorganization of the Training Union in Osyka. Miss Ruth Roach of McComb, associate director of the Pike County Associational Training Union, also Junior and Intermediate leader of district fifteen, reports this new work having had a part in getting it started. As a means of giving the organization a good start the unions were enlisted in a good Training School. Miss Roach reports that a fine spirit was manifest throughout the week.

## Tishomingo Associational B. T. U. Gets Under Way

The Tishomingo Baptist Training Union was organized several months ago with Mr. Harmon McGill of Iuka elected as director. A second meeting was held the fifth Sunday in May at Cross Roads. Mr. McGill reports new interest in the work in the county. The Iuka unions recently had a good study course which contributed interest to that local field. Another meeting is scheduled for the fifth Sunday in August when the organization will be completed with a full corps of officers elected if present plans go through.

The Baptist Training Union Magazine is mighty good reading even to those who do not use it in their unions for organization purposes. Some of the best writers in the South write for the magazine. Get a sample copy and read it, then send your dollar for a year's subscription. One pastor said that he was going to try to get every family in the church to subscribe for it.

**PURELY PERSONAL**  
By John L. Hill  
Broadman Press, \$1.00

This is a series of intimate personal chats with young people in which the author does all of the talking. Scores of subjects of interest to boys and girls, to young men and young women, are dis-

cussed from their viewpoint and with the sole purpose of serving their highest welfare. The author's apology for offering such a volume is rather involved: he has been young a long time himself, he has had exceptional opportunities to know thousands of young people, he has always loved young people and believes fundamentally in their character and possibilities, he had rather say something to help a person to become what he ought to be than to do anything else at all, —then these chats have appeared under their present title in our B. T. U. magazine, and many have called for their publication. So, here they are in the hope that in this permanent form they may continue to bless and to inspire our young people.

John L. Hill, Book Editor  
Baptist Sunday School Board  
Nashville, Tenn.

Order from Baptist Book Store  
serving your state.

## "YE SHALL BE WITNESSES"

A competent witness is one who has personal knowledge of anything. The twelve apostles were personal eye witnesses of the life, death, burial, resurrection and ascension of our Lord Jesus Christ. Thomas was one who would not believe but by beholding the wounds in His hands and in His side, through his own physical eyes: and many today are like Thomas. But remember, He said: "Blessed are they that have not seen, and yet have believed."

The Lord said, Jno. 6:47: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." That being true, what could be more important than to know just what it means to believe on Him?

To believe what the eye witnesses said about His Deity, virgin birth, miraculous life, death, burial, resurrection and ascension is necessary, but it is not enough.

A man may believe all these things about Him, and not doubt the authenticity of it one bit, and yet die in his sins and be lost forever. Why? Because that is not believing on Him, but only believing about Him. Then, what does it mean to believe on Him? Jno. 1:12-13: "As many as received Him, to them gave He power to believe the sons of God, even to them that believe on His name."

So, believing on Him means to receive Him. To receive Him means to receive Him just as He is and was. It means to receive Him as one's own personal sin-bearer. II Cor. 5:21: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." It means to receive Him as the one who "died for our sins." Receive Him as the one whose blood cleanseth us from all sin; receive Him as the one who "once suffered for sins, the just for the unjust, that He might bring us to God." Those who thus believe Him, and thus receive Him must believe His words. Jno. 5:24: "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath ever-

lasting life, and shall not come into condemnation; but is passed from death unto life."

And so, those who believe about Him, and believe on Him, and believe Him, and receive Him, and believe His words know that they are saved, and safe forever, in His care and keeping, just simply because He said so. That is what faith is, and "ye are all the children of God by faith in Christ Jesus." (Gal. 3:26).

And when I say, that I know that what the New Testament says about Him is true, I say it from my own personal experience. I put Him to the test, and He proved true. I put my trust in Him for my salvation some forty-odd years ago, and He saved me, and gave me of His Spirit in my heart witnessing with my spirit that I am a child of God.

Therefore, I also am a witness for Him. And I know that He will always do just what He says He will do. I know it because I know He will do. I know it because I know He is God and can not lie; and I know it because I have tried Him and know it by personal experience. I have no confidence in any man who says he believes on Christ, and then does not know whether he is saved or not. It is both absurd and self-contradictory to say: "I believe on Him, and yet doubt my salvation."

To know Him, and to know you believe on Him, is to know that you have eternal life, and shall never perish.

A competent witness is one who has personal knowledge of anything.

"Ye shall be witnesses."

J. E. Heath

Duck Hill, Miss.

## MORGAN CITY

We have just closed a few days meeting with Pastor Olander and the church in Morgan City. They had made great preparation and the interest was fine, the attendance was excellent and we had a great meeting. We had to close before we reaped the greatest harvest. There were 17 additions to the church most of which were for baptism.

Pastor Olander is a great soul, and is doing a wonderful work in Morgan City. He is just completing a pastor's home—and that without debt—which will be an honor to the cause. He plans to build a new church house in the near future. He has a wonderful people with which to work. We give God the glory for all that was accomplished in the meeting.

C. S. Thomas

Itta Bena, Miss.

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## JOHN HENRY EDDLEMAN

July 18th Mr. John Henry Eddleman passed to his reward. He was born June 3, 1855, and spent his life near the place of his birth, near Weir, Miss., serving his community, county and state as a law-abiding citizen, a good neighbor, faithful friend and a Christian gentleman. When a young man he was united in marriage to Miss Sarah Elizabeth Lane to which union were born 13 children, ten of whom lived to bless and comfort him in old age, and to bless the world. In young life he gave himself to the Savior in a surrendered life, uniting with Beulah Baptist Church. He had much to do with the promotion of the Christian influence and the upbuilding of the church as it now stands and to give to the world one Baptist preacher and a missionary to the Holy Land, Mr. Leo Eddleman, a grandson. It was his privilege to give to the world men and women, in his sons and daughters, that will be a blessing to any place in which they may live.

Funeral services were held Monday afternoon at Beulah Baptist Church with Rev. J. S. Deal in charge. Interment followed in the Beulah Cemetery. Mr. Eddleman is survived by the following children: Otho T. Eddleman, Grenada; W. H. Eddleman, McCool; Rev. R. A. Eddleman, Port Gibson; Miss Mamie A. Eddleman, McCool; Mrs. W. S. Mauldin, Weir; Mrs. Van Cooley, New Orleans, La.; Mrs. W. A. Whitten, McCool; Mrs. A. L. Adams, West Point; John Howard Eddleman, McCool; nineteen grand children, and a host of friends mourn his passing. Precious in the sight of the Lord is the death of His saints.

—BR—

## AN ANTI-CHRISTIAN CHECK

This story is told by Dr. James I. Vance, of Nashville, Tenn.:

In my church there was a member who paid all his contributions to the church in a check; and always across the check he wrote, "Not a cent for foreign missions."

I never liked to take his little check. It seemed like an insult to Calvary!

But we did take it on the theory of Senator Dolliver, who was once asked if he thought the church ought to accept tainted money and use it in the work of the Lord. He said, "Give me three days to think about it." At the conclusion of the three days he said, "Yes, take it, for money, like water, purifies itself by circulation."

On that theory the church took the check. It fell to my lot not long ago to conduct his funeral. They brought his body to the church, and as I read the service and looked across the casket, it seemed to me that I could see his little check floating out there before me, and across the check was written, "Not a cent for foreign missions." He has gone to stand before the great Judge now. I wonder what he thinks of his little check!

—Picayune Reminder.

## A PRAYING PREACHER AND A DEDICATED DEACON

I have just read Dr. Lipsey's editorial on the kingdom. It is fine. I know it is true because I have just experienced it.

Brother H. C. Clark of near Wesson helped us in a 13-day meeting at McCall Creek. He is the "Praying Preacher." The knees of his trousers were soiled when he got here. And no matter how often he changed clothes his trousers were soiled at the knees. Clark reminds me of a subsoil plow that was introduced in the dry west some years ago. That plow went down about 18 to 24 inches and loosened up the subsoil. It was pulled by a tractor. It took power and strength to do the job. It was a fine thing, but even that did not always produce a 100% crop. But it did help where there was deep soil. Clark plows deep.

He also reminds me of a machine gun. Nobody escapes his rapid fire. We did not get all we wanted in the meeting. But we did get some fruit or increase: We had 15 additions, nine for baptism. The church was greatly strengthened. The fellowship is better.

Brother Clark ought to be kept busy in evangelistic work all the time. He will do you good and no harm. Use him.

Brother J. E. Byrd is the "Dedicated Deacon." He helped us five days at Mt. Pleasant church in Lincoln County. Of course in five days he could not do everything. But the few nails he started he hit on the head every time. I think he comes as near driving each nail clear up as any body I know. Sledge hammer blows straight from the shoulder with out fear or favor characterizes every message.

I think no deacon was ever more fully dedicated to the cause of Christ than J. E. Byrd.

We have 12 for baptism at Mt. Pleasant.

H. L. Byrd of Greenwood helps us at Concord, August 8. I am to be with L. E. Smith and Hopewell church, Franklin County, August 1st.

W. B. Phipps.

—BR—

## BLUE MOUNTAIN

Miss Jennie Lee Hunt, Silver City, New Mexico, Blue Mountain College graduate, will serve as assistant registrar at Blue Mountain College next session.

Mrs. C. D. Johnson becomes assistant in English and will have charge of the freshman classes.

The college physician for the coming session will be Dr. Elizabeth Franklin, graduate of the University of Tennessee Medical College in Memphis.

—BR—

The Forest Baptist Church gave four hundred and twenty-five dollars to the Cooperative Program last quarter instead of three hundred and one dollars and twenty-five cents, therefore, the Forest church ranks twelfth among the churches that gave three hundred or more during the second quarter.—C. Z. H.

## NESHOPA COUNTY

The second of a series of vacation Bible schools in Neshoba County was completed at Coldwater Baptist Church on July 16. There were 76 boys and girls enrolled and both interest and effort were manifested on the part of the pupils and faithful workers, together with the pastor, Rev. R. L. Breland and Sunday school superintendent, Mr. Eli Turner.

The first of the schools out in Neshoba County was held at Sardis Baptist Church with Rev. J. W. Burnett. About 60 pupils were enrolled.

Neshoba County expects to have six vacation Bible schools, the remaining four being at Laurel Hill, Neshoba, Spring Creek, and Deemer.

Mrs. Charles Treadway, under the auspices of the Baptist Sunday School Board, is directing these schools.

—BR—

Miss Regina Chastain, a graduate of Blue Mountain and of the New England Conservatory of Music, after teaching several years in Philadelphia and Middletown, N. J., has accepted a position as music teacher in the Southern Seminary, located at Buena Vista, Va., eight miles southeast of Lexington. Besides furnishing a location for this famous 69 year old school for young women, this progressive little city with a population of 4,000, enjoys financial prosperity resulting from its foundries, also its manufactories of pulp, fertilizers and leather.

## J. A. ROBERTS

It has pleased our heavenly Father to call into His presence our Christian friend and loved one, brother J. A. Roberts. Mr. Roberts was a man loved and respected and honored as one of our best citizens. He served his country as a soldier in the Civil War, and lived to be 94 years of age.

Resolved first: That his life among us has been a blessing and strength to us as a strong and faithful Christian. Mr. Roberts was a man that did not forget his church and pastor. Some few years before he died he gave to the church a nice large Bible and a few days before he died he asked about his pastor and found out that he was in the hospital and handed some one \$10.00 to give his pastor with the remark that he might need it. We as a church feel the loss of our brother Roberts and extend our sympathy to his family and loved ones.

G. S. Ware  
H. M. Purvis  
Roy Moore  
D. W. Moulder, Mod.  
Committee

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## PASS CH

Everything is going on in my work. Financially we are not getting any better as Uncle Sam was saying there was a sort of depression on the WPA. I pressed what we had a large scale soon answer to my question you doing? "I am out to talk about the streets again." But I want to tell you here. I made churches recently months of the year. Here is my report: calls; prepared sermons; conducted meetings; taught a Sunday school; performed funerals; attended meetings; baptisms; above isn't all I mean. The report of the many hours of preparation. It does call that are not calls. I list as prepared calls made strictly of the Lord's will, sick and in trouble enough to keep.

The happiest time that without any one have been baptized with all we have we feel that we saved is a brand is pulling them baptized a man whose children he has a goodly children coming thing about his presence of four grandsons, to be baptized. They all tistery and revelation was a very interesting thank God for being saved does makes me quite the lost saved them. I wish I ing every Sunday.

I want to tell you experience about and hear a lot and the change necessity of action and preaching times. Now he When things no one is being lost and begin repentance and tion and heavenly judgment and about it is that sinners begin anything suggest The thing that Southern Baptist our great ser and highly e preachers and Sunday school W. M. U. w and fewer people creasing mult swarm about many churches



PASS CHRISTIAN

Everything is going pretty well in my work. Financially, conditions are not getting any better. As long as Uncle Sam was spending money there was a sort of prosperity. Now they are laying off men who have been on the WPA and one man expressed what we may expect on a large scale soon when he said, in answer to my question, what are you doing? "I am walking the streets again." But I didn't start out to talk about the next depression. I only wish I could forget it. But I want to tell you about the work here. I made a report to my churches recently for the first six months of the year of my work. Here is my report: 220 pastoral calls; prepared and preached 74 sermons; conducted 52 prayer meetings; taught a Sunday school class every Sunday; conducted six funerals; performed five wedding ceremonies; attended six denominational meetings; baptized seven. The above isn't all I have done by any means. The report doesn't include the many hours of hard study and preparation. It doesn't include many calls that are not listed as pastoral calls. I list as pastoral calls those calls made strictly in the interest of the Lord's work and to people sick and in trouble. Well, it is enough to keep one busy.

The happiest thing about it all is that without any revival effort seven have been baptized. In this field with all we have to contend with we feel that every soul that is saved is a brand from the fire. It is pulling them out of the fire. I baptized a man the other night whose children are all grown and he has a goodly number of grand children coming on. A touching thing about his baptism was the presence of four little boys, his grandsons, to see grandfather baptized. They all stood at the baptism and reverently looked on. It was a very impressive scene. I thank God for the people who are being saved down here. Nothing makes me quite so happy as seeing the lost saved and then baptizing them. I wish I could have a baptizing every Sunday night.

I want to tell you a bit of my experience about lost people. I read and hear a lot about the new day and the changing times and the necessity of adapting our methods and preaching to the changing times. Now here is my experience. When things kinder get dull and no one is being saved I just turn lost and begin to preach on sin and repentance and faith and regeneration and heaven and hell and the judgment and the interesting thing about it is that every time I do it sinners begin to be saved. Is there anything suggestive about that? The thing that worries me about Southern Baptists is that with all our great seminaries and schools and highly educated and trained preachers and trained workers in Sunday school and B. Y. P. U. and W. M. U. we are winning fewer and fewer people to Christ. The increasing multitudes of lost people swarm about every church and yet many churches go through a whole

year without winning a single soul to Christ. Oh, that God would stir Southern Baptists to go out for the lost as they have never done before! I fear we are not putting the emphasis where Jesus put it. It is all right to train and keep on training but in my New Testament evangelizing comes first. Where are we putting the major emphasis today?

I hope those who pray for this work will not cease to pray. Often as I stand before my people to preach I am conscious of the fact that somebody is praying for me. Please do not fail to pray that more souls may be won to Christ.

A missionary pastor,  
W. S. Allen.

CONCERNING DR. S. E. TULL  
William P. Phillips

An announcement of unusual importance to Southern Baptists is that of the resignation of Dr. S. E. Tull from the pastorate at Middlesboro, Kentucky, to enter the field of evangelism, with headquarters and home at Hazlehurst, Mississippi. I have known this fine man in all of his important pastorates, beginning with the First Baptist Church, Paducah, Kentucky, twenty-four years ago when he was my own beloved pastor. He is one of the soundest and sanest preachers of the Gospel, defender of the faith, and loyal to his denomination and its institutions I have ever known.

His service not only as a pastor, but as president of summer assemblies, member of various denominational boards, and so forth, and as an author, writer, and close student of every phase of church life provide him with an invaluable background. He will be a real blessing to any pastor and church in a revival meeting. He knows the pastor's problem and will be understanding and sympathetic. Our denomination and churches need today as never before his type of evangelist. He will preach the Gospel with power and will leave a united and helpful spirit in the wake of every meeting he is privileged to hold. I confidently believe his coming to this needy field of service will be a blessing to our churches. He should not lack opportunity.

Miss Lila Sinclair of St. Petersburg, Florida, will serve as head of the art department of Blue Mountain College for next session in the place of Miss Elizabeth Hudson who has asked for a year's leave of absence. Miss Sinclair is a graduate of the Art Institute of Chicago, and one of her paintings has been accepted in the International Exposition in Paris in the Creative American Art Section.

Miss Jeannette Johnson of Montgomery, Alabama, will be professor of French at Blue Mountain College for next session. Miss Johnson will receive the degree of Doctor of Philosophy from the University of Virginia next summer. Miss Johnson succeeds Miss Sara Elizabeth Woodruff who will become professor of French at Converse College.

J. R. THORN

Dec. 21, 1936 our heavenly Father saw best to call the spirit of J. R. Thorn away from this world and from his family and loved ones.

He joined the church in early life and remained a regular member and deacon until death.

He was regular in attendance and had a hearty handshake for all.

We the members and citizens of Concord church sorrowfully feel the loss of this our beloved brother and deacon, but bow in humble submission to the will of our heavenly Father.

We feel in his going that the church has lost one of its strongest and friendliest members.

He was a man strong in the faith and doctrine, and stood for strict order and regulations of the church and people.

We extend our sympathy to his family.

G. S. Ware  
Roy Moore  
H. M. Purvis  
D. W. Moulder, Mod.  
Committee

UNION CHURCH, WALTHALL COUNTY

The Baptist Record helped to prepare our folks for the revival, which ran from the second through the third Sunday in July. Dr. R. W. Langham preached through Friday night, and the pastor on the closing Sunday. Dr. Langham's messages were powerful and instructive. The entire church program has been strengthened. There were 29 added to the church. Twenty-five fine young people were led down into the baptismal waters just before sunset on Sunday—one of the most impressive services during our ministry. This fall will complete my sixth year. We have found here one of the finest communities it has ever been our privilege to know. The second year we went from one fourth to one half time, and this year to full time. The size of the building has been doubled, roofed and equipped. We have a splendid Sunday school, and one of the best B. T. U. organizations in south Mississippi with 175 enrolled. This is because the people have been willing to cooperate in every worthy undertaking. There have been more than 200 additions in the six years. In 1932 and 1933 the pastor did all the preaching and there were 70 additions. In the three following years we had one of our finest friends and colleagues as visiting preacher, Rev. Slater A. Murphy from New Orleans. We are much indebted to him. He gave the people a mind to work, and nearly 100 were added to the church, and his name will always be cherished by us. Now Dr. Langham has further

strengthened us. We covet your prayers for the future. Blessings on you and the Record.

W. M. Bowman

P. S. We purpose in September to put the Record into ninety per cent of our homes.

MACEDONIA, LINCOLN COUNTY

During the week beginning July 4th I preached in a revival meeting with Macedonia church located eight miles from Brookhaven. This church of over 600 members still holds to morning and afternoon services with dinner on the grounds every day of the meeting as well as on all its regular preaching Sundays. There were probably not less than 300 people at any service. During the week there were eighteen people baptized and six or seven additions by letter and otherwise. Pastor P. B. Green of Crystal Springs has been with this church eight years and is one of the best loved men on his field I have ever known. He is leading the church in the construction of a commodious brick building, which when completed this fall will be debt free. The men of the church are making the bricks and concrete blocks and doing most of the labor themselves. The walls are up and the windows and roof paid for. The women are growing chickens to get money with which to buy pews. On the last day of the meeting the men began wrecking the old building to use part of its site and materials in the new one. I have never witnessed a happier church following the leadership of a nobler pastor.

E. M. Causey

WELCOME TO THE STATE

I wish to give this word of welcome to Dr. S. E. Tull and his good wife on their return to the state, now located at Hazlehurst.

It is a pleasure to commend Bro. Tull as a safe and sane evangelist. He has been pastor of some of the best churches in this state as well as Tennessee, Texas and Kentucky. From this wide experience, he will approach a revival meeting from the standpoint of the pastor and church.

He is a great preacher of the glorious gospel and will be a blessing to any church able to procure his services.

W. A. Hewitt

Miss Ruth Sanford, Mt. Vernon, N. Y., Blue Mountain College student, is engaged in directing a department of a summer camp for underprivileged children this summer at Greenwood Lake, Delaware, Ohio.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

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The story of an orphan boy who wanted his own copy of the Bible and who set about to get it. How he earned that Book and how that Book transformed the life of his "adopted" mother is interestingly told.

Six copies by mail, postage paid 10 cents. Also circulars concerning our other publications. Order at once. Send U. S. coin, no stamps.

William Porter Townsend, Publisher  
Lock Box 253 Plainfield, New Jersey



## LET'S GO

By A. L. Goodrich, Circulation Mgr.

### NEDDED—99

Circulation this week is 10,901. 99 subscriptions by next Wednesday would put us to the 11,000 mark. Brother, sister, please take the hint.

### GOING PLACES

#### How Hall Helps—

A letter from Dr. B. B. Hall, pastor at Rolling Fork, brings 40 names for the Record. Our need is MORE HALLS and less promises.

He recently told us he would. He did.

#### And Some Say They Can't Afford It

"Dear Mr. Goodrich:

You are right, I don't want to be without the Baptist Record. Circumstances are such, however, that I have not been able to renew my subscription. My husband and I are getting old, are dependent entirely on our children. Our health is bad. My husband not having been able to work for the past four years. We have a small weekly allowance, which I tithe. After we have gotten the necessities of life, there is nothing left for luxuries, and we have to deny ourselves many things we would love. My daughter is a subscriber to the Record and I read her paper, yet that is not so satisfactory as having a paper of your own. Sometimes the news is old when it gets to me, so kindly send the paper to me for four months. Thanking you for the favor, I am

Very sincerely,  
A Record Lover"

#### No One Can—They Just Think So.

"Please send me the Baptist Record for eight months. I missed last week's paper by being careless. WE CANNOT GET ALONG WITHOUT IT.

Thanks,  
Mrs. L. D. Chapman  
Georgetown, Miss.

#### Sardis Joins Every Family Group

"Enclosed I hand you list of heads of families in the Sardis Baptist Church to whom the Record is to be sent for one year, the church having voted to try this plan for a year."

C. B. Young,  
Church Clerk

Many other pastors could lead their churches to do likewise.

#### Moorhead Moves Ahead.

"I am enclosing a list of the Baptist families of Moorhead to whom the Record is to be sent. The church was greatly pleased with the idea and accepted your plan eagerly. Trust this will be of some help to you in reaching your 11,000 mark.

J. B. Flowers, Pastor"

(It was. What Moorhead and Flowers did, many others could do IF—.)

#### West Shows How.

"Enclosed you will find check to cover enclosed subscriptions. This gives us 50% of our resident families in Ecru Baptist Church. I hope

to secure some others as I have opportunity to contact them.

H. G. West, Pastor."

### Thank You

Mrs. E. C. Pitts, Brookhaven; Miss Gertrude Lee, State Line; Rev. Virgil R. Ratcliff, Brookhaven; Rev. Fred B. Bookter, McComb; Rev. L. E. Lightsey, Montrose; Mr. H. A. Scott, Tylertown; Rev. A. S. Johnson, Hattiesburg.

Rev. H. G. West, Ecru; Rev. M. S. Varnado, State Line; Rev. E. E. Sandifer, Wesson; Rev. G. S. Jenkins, Lucedale; Mr. L. R. Browning, West; Rev. A. T. Cinnamon, Kosciusko; Mrs. H. J. Rushing, Collierville, Tenn.; Rev. A. A. Kitchens, Clinton; Miss Ella Mae Stagg, Vicksburg.

Rev. John F. Measells, Amory; Rev. Roy M. Lewis, Derma; Mrs. Ernest E. Barton, Derma; Miss Lucy Carleton Wilds, Oxford; Rev. J. W. Fagan, Lural; Rev. Virgil Ratcliff, Brookhaven; Rev. R. L. Wallace, Raymond; Mr. F. A. Walker, Fernwood; Rev. W. L. Holcomb, Mt. Olive.

For list of subscriptions sent in.

### BLUE MOUNTAIN

Dr. Lawrence T. Lowrey, president of Blue Mountain College, has just completed arrangements for the August convocation which will come on the twelfth. The plan this year calls for an outdoor commencement in the shades of the oaks near Whitfield Hall. The summer graduating class of thirteen will bring the total number of graduates for the year to sixty-six, fifty-three having received degrees and diplomas in May. Only one class in the history of the college in sixty-three years was larger.

All the summer candidates are to receive the Bachelor of Arts degree. The names of the candidates and their home addresses follow: Misses Blanche Armstrong, Shannon; Margaret Sale Berry, Booneville; Thelma Browning, Hernando; Nell Crews, Meridian; Willida Gossett, Ripley; Mary Ellen McLeMore, Union; Frances Owen, Louisville; Oleta Rutherford, Chalhybeate; Hazel Speck, Blue Springs; Elinor Shirley Stokes, Guntown; Eloise Vinson, Guntown; and Lois Wigington, Dumas.

### S. S. ATTENDANCE JULY 25TH

Jackson, First Church	651
Jackson, Calvary Church	647
Jackson, Grif. Mem. Church	534
Jackson, Parkway Church	150
Jackson, Northside Church	85
Clarksdale Church	332
Vicksburg, First Church	286
West Point, First Church	283
Clinton Church	169
Springfield Church	102

### B. T. U. ATTENDANCE JULY 25

Jackson, First Church	90
Jackson, Calvary Church	126
Jackson, Grif. Mem. Church	217
Jackson, Parkway Church	25
Jackson, Northside Church	31
West Point, First Church	110
Clarksdale Church	131
Vicksburg, First Church	93
Springfield Church	60



MISS JEANNETTE JOHNSON  
Montgomery, Ala.

Who becomes professor of French at Blue Mountain College next session, succeeding Miss Sara Woodruff. Miss Johnson receives the degree of doctor of philosophy from the University of Virginia this summer.

### WEST POINT

The First Baptist Church of West Point, Mississippi, was represented at the Baptist Training Union Assembly at Ridgecrest, North Carolina, last week by eight persons. The Clay County Training Union Association was represented by 17 delegates which included the associational director, and the president of the district in which the association is located.

"I believe we will all be able to go back to our association and work harder and better because of this trip," said Mr. C. E. Sumrall, Clay County Association Director.

"And I feel sure we will cooperate in making our Training Union District the best in the state," stated Rev. R. O. Bankston, district president.

### RESOLUTIONS ADOPTED BY THE BASSFIELD BAPTIST CHURCH

Whereas, Rev. E. I. Farr has thought it best to resign as pastor of the Bassfield Baptist Church to enter new fields of service elsewhere, and

Whereas, the church with deepest regret has accepted his resignation, knowing that they are losing the services of a man who is thoroughly consecrated to the kingdom work, and, who, during a time of financial distress, has not only been a great leader but also a spiritual blessing to the church, and

Whereas, his walks before the church and the world have been ideal; for he has always upheld the principles of Christ as the code for moral and religious living, and he, himself, possesses in a remark-

able way those Christian graces which are characteristic of a true follower of Jesus, and

Whereas, in times of sickness, death, or other troubles, brother Farr was always there to lend a tender and sympathetic hand in any way he could;

Therefore be it Resolved: That the church conscientiously recommend him to the churches which he may serve, realizing that their gain is our loss and that they have the leadership of an able preacher, a loving and sympathetic pastor, and a Christian gentleman.

Be it further Resolved: That a copy of these resolutions be sent to Rev. E. I. Farr, a copy sent to the Baptist Record for publication, and a copy be spread on the records of this church.

D. J. Jenkins  
W. M. Thurman  
Mrs. A. L. Puckett  
Committee

### A CATHOLIC WOMAN

By Louis J. Bristow, Supt.

Her doctor said she was desperately ill, her husband had been out of work for several months, but only last week got a place as bell boy at one of the hotels: Would the Baptist Hospital admit her as a free patient? So she came and was ill indeed. Competent, skillful surgery and nursing saved her life. She went back to her home last week saying she never before knew that Baptists were "so good." Her husband, too, came to see me to express his grateful thanks, saying many fine things about the service. "If we had been millionaires we could not have been treated better," he said, "and we will never forget the Baptists."

Thus the Southern Baptist Hospital in New Orleans serves, breaking down prejudice, winning friends, producing a kindly, friendly relation the like of which did not always exist in this city.

This woman is just one of many such cases cared for by Southern Baptists who will not forget.

New Orleans.

### SUBSCRIBE TO THE BAPTIST RECORD.

### HILLMAN COLLEGE

Clinton, Miss.

A small, select, inexpensive college for girls, in Mississippi's greatest Baptist Educational center where Christian environment is the best, where valuable contacts are made, where social life is ideal, credits are worth par, and rates reasonable. Unusual advantages in Music. Best prospects in years.

Write for catalog.

M. P. L. BERRY, President

## UNION UNIVERSITY

JACKSON TENNESSEE

Begins its 104th year September 15th. Faculty of thirty-one members, trained in America's foremost Universities. Our ideals of life and conduct the same as those of the First Baptist Church. Every faculty member practices what we preach. All expenses for a session \$336. For further information write

JOHN JETER HURT, President

OLD SERIES  
VOLUME LIX.

## Who's Who

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